



Catalogue
OF THE
Arabic and Persian Manuscripts
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

VOLUME XXIII

(ARABIC MSS.)

POETRY AND ELEGANT PROSE

Prepared by

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PREFACE

THIS volume of the Catalogue of the Arabic and Persian MSS. of the Oriental Public Library, Bankipur [the XXIIIrd of the series], contains notices of 139 MSS. (Nos. 2504-2642), relating to Poetry and Elegant Prose (sub-divided into the six groups of Poetry, Anthologies, Elegant Prose, Letters, Miscellanies, and Fables and Tales), a branch of Arabic Literature in which the O. P. Library is well represented.

- It is the work of Maulavi Muinuddin Nadwi, an ex-Cataloguer of the Library, and it will be found that the high standard of scholarship reached in other volumes of the work has been successfully
- maintained in the present one also. The compiler is now associated with another Government Institution. The work of final revision and reading through the proofs which necessarily involved a re-examination of the MSS. and comparison of the quotations in the notices with the original texts, was therefore undertaken by Maulavi Masud
- Alam Nadwi, the present Cataloguer, and this accounts for the extra time and labour spent on the preparation of this volume. In this responsible work, the valuable assistance of Dr. A. Ahmad, Ph D. (Leipzig), once the veteran Cataloguer of this Library and till lately the head of the Arabic and Persian Department of the Patna University, has always been available, though he has for some years now been living in retirement.

Among the old and rare MSS. catalogued in this volume, the following deserve special mention:—

No. 2504/1. An old and valuable copy of Ar-Nahhâs' commentary on *Al-Ma'allaqât As-Sab'*, probably of 6th century A. H.

No. 2507. A very fine and valuable copy of *Durrân-i-Âli*, compiled by Ar-Râwandî, dated A.H. 858=A.D. 1454.

No. 2524. A rare and fairly old copy of *Al-Qasîdat Al-Khamar-Tâhîyah*, dated A.H. 989=A.D. 1581.

No. 2529. A splendid and exceedingly valuable copy of Al-Bûsirî's *Qasîdat al-Burdah*. It was presented by 'Abdalqâdir bin Muḥammad Ibn Zuhairah al-Hanbalî al-Makkî to Sulṭân Bâyezîd II. (A.H. 886-918=A.D. 1481-1512). The MS., written in small *Rika* and large *Sûls*, is artistically illuminated.

- No. 2530. Another valuable and fine copy of *Qaṣīdat al-Burdah*, transcribed by Muḥammad Amīn bin Dānishmand as-Sultānī, a calligrapher of some repute, dated A.H. 891=A.D. 1486.
- No. 2534. An old and unique copy of Az-Zarkashī's commentary on *Qaṣīdat al-Burdah*, dated A.H. 856=A.D. 1452.
- No. 2543. A very rare copy of an abridgement of Ibn Nubātah's *Sūq ar-Raqīq*, dated A.H. 1006=A.D. 1597.
- No. 2566. A very old copy of At-Tabrizī's commentary on *Al-Hamāsah*, dated A.H. 678=A.D. 1279.
- No. 2571. A very old copy of *Marāṭī' al-Gizlān fī Waṣf al-Hisān min al-Gilmān* by Shamsaddīn an-Nawājī ash-Shāfi'ī (d. A.H. 859=A.D. 1455). The MS. is dated A.H. 887=A.D. 1482. It was therefore transcribed after twenty-eight years of the author's death.
- No. 2573. A very rare or probably the unique copy of *Nūr al-Azhār* by Sulaimān bin 'Āmir bin Rāshīl bin Abī'l-Ḥaqīr at-Tarawī al-'Aqarī.
- No. 2574. A very fine and old copy of *Nuhj al-Balaghah*, dated A.H. 868=A.D. 1463.
- No. 2581. A fine and old copy of Al-Ḥarīrī's *Muqāmāt*, dated A.H. 630=A.D. 1232.
- No. 2583. An illustrated copy of *Muqāmāt*, written in elegant Arabian Naskh within double red-ruled borders; with forty-two quaint miniatures.
- No. 2594. A valuable copy of *Nasīm aṣ-Ṣabā* by Badraddīn Abū-Zāhir ad-Dimashqī ash-Shāfi'ī (d. A.H. 779=A.D. 1377). The MS. was transcribed in A.H. 765=A.D. 1363 within the author's lifetime by his son Ṭāhir.

PATNA,
November 13, 1938.

S. C. SARKAR,
[M.A., D.Phil. (Oxon.)],
Principal, Patna College.

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ARABIC MANUSCRIPTS.

POETRY AND ELEGANT PROSE.

POETRY.

No. 2504.

fol. 145; lines 23; size $9\frac{1}{4} \times 6$; $8\frac{1}{4} \times 5$.

(Two separate works bound together.)

fol. 1-120.

I.

شرح المعلقات السبع

SHARḤ AL-MU'ALLAQĀT AS-SAB'.

An old and valuable copy of a commentary on the famous *Mu'allaqāt As Sab'* or strung together poems of the temple of Mecca, composed by the seven pre-Islamic poets mentioned below. By Abū Ja'far Aḥmad bin Muḥammad bin Ismā'il, better known as An-Naḥḥās *أبو جعفر أحمد بن محمد بن إسماعيل الشهير بالناحاس* a great grammarian of Egypt. He wrote, besides the present work, a commentary on the Qurān; a treatise on the grammatical analysis of the Qurān; a treatise on philology; a commentary on the verses given as examples by Sibawaih in his grammar; a commentary on the famous ten poems called *Al-Mu'alluqāt al-'Ashr*; a work on grammar entitled *At-Tuḥfah*; and a work containing lives of the poets entitled *Ṭabaqāt ash-Shu'arā'*. He died on the 5th Du'l-Hijjah, A.H. 338=A.D. 949. See Ibn Khallikān (De Slane's translation), vol. i, p. 81; Mir'āt al-Janān, fol. 27^b; Husn al-Muḥāḍarah, fol. 139^b; Dustūr al-'Ilām, fol. 143^b; Buḡyat al-Wu'āt, fol. 122^a; Brock., vol. i, p. 132.

vōl. xxiii.

B.

Beginning:—

قال ابو جعفر احمد بن محمد بن اسمعيل النحوى المعروف
بابن النحاس الذى جرى عليه امر اكثر اهل اللغة الاكثر فى
تفسير غريب الشعرو اغفال لطيف ما فيه من النحو الن *

The seven poets and their seven poems are in the following order:—

1. Imru'ulqais, fol. 1^b.
2. Tarafah, fol. 21^b.
3. Zuhair, fol. 37^a.
4. Labid, fol. 46^b.
5. 'Antarah, fol. 68^b.
6. Al-Hâriṣ, fol. 87^b.
7. 'Amr bin Kulṣūm, fol. 106^a.

For other copies of the commentary see Br. Mus. Suppl., No. 1028; Berlin, 997; Escur., No. 407; Leyden, No. 557; Cairo, vol. iv, p. 274; Nūr 'Uṣmāniyah, No. 4055; Hūr Lailā, No. 370; Kāprill-zādah, No. 1328; Rāmpūr, p. 598.

The commentary of An-Nahhās on the *Mu'allaqah* of Tarafah was published by Reiske, Leyden, 1742, and upon the *Mu'allaqah* of Imru'ulqais by Frenkel, Halle, 1876.

The text of *Al-Mu'allaqāt as-Sab'* was edited and published by F. A. Arnold, Leipzig, 1850. Since then it has been frequently printed in India and Egypt.

fol. 121-145.

II.

ديوان الخنساء

DÎWÂN AL-KHANSÂ'.

An old copy of the *Diwân of Al-Khansâ'*, with a commentary by Abû Yûsuf Ya'qûb bin Ishâq, better known as Ibn as-Sikkî, أبو يوسف يعقوب بن اسحاق الشهير بابن السكيت.

Beginning:—

قالت الخنساء و هى تماضر بنت عمرو بن الشريد ابن ابي رباح

..... ترثى صغرا اخاها:—

بأعين مالك لا تبكين تسكبا * اذا راب دهر و كان الدهر ريبا
قال الاصمعي اذا كان مصدر العمل فهو مفتوح نحو التسكار و الترداد
و التكرار الغ *

Al-Khansâ', a poetess of great talent and repute, lived in the time of the Prophet. Her Diwân, consisting of elegies on her two brothers, Mu'âwiyah and Şakhr, has been published under the title of *Anis al-Julasâ' Fi Diwân al-Khansâ'* in Beirût, 1888.

- The commentator, Ibn as-Sikkit, one of the most eminent Arab lexicographers, was put to death by Al-Mutawakkil (A.H. 232-247 = A.D. 846-861), A.H. 243 = A.D. 857 or A.H. 244 = A.D. 858. See Ibn Khallikân (De Slane's translation), vol. iv, p. 293; Bugyat al-Wu'ât, fol. 335^a; Duetûr al-I'lâm, fol. 67^b; Mir'ât al-Janân, fol. 160^a;
• Nuzhat al-Alibbâ', fol. 88^a; Brock., vol. i, p. 117.

For other copies see Berlin, No. 7482, and Cairo, vol. iv, p. 245.

Written in old Arabian Naskh. Slightly worm-eaten and water-stained.

The correct order of the folios should be 1-66, 73, 68-71, 67, 72, 74-145.

Not dated; apparently 6th century A.H.

- Seals of Sulaimânjâh (A.H. 1243-1253 = A.D. 1827-1837). Amjad
• 'Alî Shâh (A.H. 1258-1263 = A.D. 1842-1847) and Wâjîd 'Alî Shâh (A.H. 1263-1273 = A.D. 1847-1856), rulers of Audh, are found on the title-page as well as at the end.

This valuable copy in A.H. 1869 came into possession of Muẓaffar Hussain, son of Maṣṭih-ad-Dawlah (see No. 2499^b/1).

No. 2505.

fol. 105; lines 17; size $7\frac{3}{4} \times 5\frac{1}{4}$; 6 x 3.

(Two separate works bound together.)

fol. 1-14.

I.

[رحالة في البلاغة والبديع]

[RISĀLAH FI'L-BALĀĠAT WA'L-BADĪ']

- An anonymous treatise on rhetoric and poetical figures, based on
Al-Muṭarrizî's introduction to the commentary on Al-Ḥarirî's
• *Maqâmât* (No. 2585 below).

Beginning:—

الحمد لله الذى رفع مقامات الادباء و نصب رايات النجباء فخدموه
على جميع آلائه و بعد فقد قال الامام العالم العلامة ابو الفتح
ناصر ابن عبد السيد المطرزي الخوارزمي اللغوي الاديب النحوي في
اثناء خطبة شرحه للمقامات الحزبية الخ *

No other copy of the treatise is known.

fol. 15-105.

II.

شرح المعلقات السبع

SHARḤ AL-MU'ALLAQĀT AS-SAB'.

A commentary on the seven *Mu'allaqahs* (see No. 2504/a above),
by Al-Qāḍī Abū 'Abdallāh al-Ḥusain bin Aḥmad bin al-Ḥusain
az-Zawzanī القاضى ابو عبد الله الحسين بن احمد بن الحسين الزوزنى.

Beginning:—

الحمد لله رب العالمين و الصلوة على محمد و آله اجمعين قال
الامام القاضى السيد ابو عبد الله الزوزنى رحمه الله هذا شرح القصائد
السبع املينه على حسب اليجاز و الاختصار و على حسب ما اقتُرح
مستعيناً بالله على اتمامه الخ *

Az-Zawzanī, a great scholar, deeply versed in grammar, lexicography and several other branches of Arabic literature, died in
A.H. 486=A.D. 1093. See *Buġyat al-Wu'āt*, fol. 183^b; *Dustūr al-
I'lām*, fol. 58^b; Brock., vol. i, p. 288.

The poems are in the following order: Imru'ulqais, fol. 15^b;
Ṭarāfah, fol. 38^a; Zuhair, fol. 53^b; Labid, fol. 63^b; 'Arar bin
Kulṭūm, fol. 79^a; 'Antarah, fol. 87^b; Al-Ḥāriq, fol. 97^a.

For other copies, see Br. Mus., p. 257; Br. Mus. Suppl., No.
1029; Escur., No. 408; Leyden, No. 560; Gotha, No. 2191; Cairo,
vol. iv, p. 274; Nūr 'Usmāniyah, No. 4056; Ayâ Şâfiyah, No. 4118;
Ḥamidiyah, No. 1163.

The work has been printed in Tihirān, A.H. 1286. For other
editions see *Iktifā' al-Qunū'*, p. 26; Cairo, vol. iv, p. 274.

Written in Indian Nasta'liq, with the headings in red. Fol. 14^b is blank.

Dated A.H. 1229 = A.D. 1814.

No. 2506.

fol. 13; lines 5; size 10½ × 8; 6 × 4.

لامية العرب

LĀMIYAT AL-'ARAB.

A beautiful copy of a MS. containing the well-known poem of Ash-Shanfarā, called *Lāmiyat al-'Arab*.

The poem begins thus:—

اقيمو بنى امى صدر مطيكم * فانى الى قوم سواكم لاميل

Cf. Hāj. Khal., vol. v, p. 296.

Ash-Shanfarā, whose proper name is Šābit bin Aws al-Azdī, belonged to the tribe of Banī Azd, and flourished in Yemen before the birth of the Prophet.

For other copies see Berlin, Nos. 7467-7473; Br. Mus., p. 176; Br. Mus. Suppl., No. 1214, ii; India Office, No. 954.

The poem has been translated into English verse by G. Hughes, 1896.

For printed editions of the text of the poem and its commentaries see *Iktifā' al-Qunū'*, p. 35.

Foll. 2*-13 contains a treatise called *Al-Waṣīyat* on moral advice from 'Alī to his son Ḥusain, written by the same scribe between the spaces of each two lines of the poem. Begins thus: *لوصى امير المؤمنين* and ends thus: *تمت الوصية*.

The colophon reads thus:—

مشقه [sic عقه] العبد الاقل المحتاج الى الله تعالى عبد الباقي

النبير بنى حامد الله تعالى ومصليا على نبيه ومسلما كثيرا سنة تسع و الف -

نقله العبد الآثم معصود تقى بن حاجى عبد الله رحمه الله فى سنة مائة

و ثلث و ثلثين بعد الالف من الهجرة *

According to the above colophon, the MS. was transcribed from a copy written by 'Abdalbâqî at-Tabrizî in A.H. 1009=A.D. 1600.

A very fine copy. Each page contains only two lines of the poem, with three lines of the moral precepts of 'Alî between them, the former written in excellent large *Ṣulṣ*, the latter in the *Naskh* character with all the vowel-points.

Dated A.H. 1133=A.D. 1721.

Scribe: محمد تقى بن حاجى عبد الله.

The title-page contains a seal and signature of Ġulâm Ḥusain Khân, Superintendent of the office of Nawwâb Mahâbatjang, dated A.H. 1155=A.H. 1742. This Mahâbatjang served as a Fawjdâr of Râjunahâl under Shujâ'addîn, the son-in-law of Nawwâb Murâhid Qulî Ja'far Khân, Sûbadâr of Bengal. After the death of Shujâ'addîn and the accession of his son, Nawwâb Sarfarâz Khân, to the government of Bengal, Mahâbatjang overthrew the Nawwâb in an action, in which the latter was slain, A.H. 1153=A.D. 1740, and usurped the government. He ruled sixteen years over the three provinces of Bengal, Bihar and Orissa, and died on the 9th Rajab, A.H. 1169=A.D. 1756. See Beale's *Oriental Biographical Dictionary*, p. 47.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City (on the 17th July, 1906).

No. 2507.

fol. 145; lines 12; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

انوار العقول من اشعار ومى الرسول

ANWÂR AL-'UQÛL MIN AŞH'ÂR WAŞÎ AR-RASÛL.

The *Diwân* of 'Alî bin Abî Tâlib (d. A.H. 40=A.D. 660), the son-in-law of the Prophet, compiled and arranged in alphabetical order by Qutbaddîn Abu'l Ḥusain Sa'id bin Hibatallâh bin al-Ḥasan ar-Râwandî قطب الدين ابو الحسين سعيد بن هبة الله بن الحسن الراوندى, a Shi'ah scholar of considerable repute. He wrote about thirty books, including a commentary on the Qurân entitled *Khulâṣat at-Tafâsîr*, a commentary on the *Nahj al-Balâghah* of Ash-Sharif ar-Raḍî (d. A.H. 406=A.D. 1015), entitled *Minhaj al-Barâ'at*, and

commentary on the *Nihāyat al-Ahkām* of At-Tūsī (d. A.H. 460=A.D. 1068), entitled *Al-Mughnī*. He died in A.H. 573=A.D. 1177. See *Muntah'l-Maḡāl*, fol. 100^a, and *Kashf al-Hujub*, foll. 20^b and 56^b.

The preface begins thus:—

الحمد لله الذي دانت لعزته العجبارة و تضععت دروسه عظمته

الأكسرة النجم *

The compiler tells us in the preface that in preparing the present *Diwān* he consulted a large number of books, including Imām Abu'l-Hasan 'Alī bin Ahmad al-Fanjukirdī's book entitled *Salwat ash-Shihāh*, which contains about two hundred couplets of 'Alī bin Abī Tālib. He states further that he cannot state definitely that the whole *Diwān* is the production of 'Alī, for the poems of the *Diwān* are collected from all sorts of books, reliable and unreliable.

The *Diwān* begins thus:—

الذاس من جهة التمثال اكفاء * ابوهم آدم و الام حواء

For other copies see Berlin, No. 7508; Paris, No. 3082; Br. Mus. Suppl., No. 1224, ii; Yenī, No. 952; Ayā Şūfiyah, Nos. 3937-42; Nūr 'Uṣmāniyah, No. 3858; Cairo, vol. iv, p. 249; Rāmpūr, p. 588; Āṣafiyyah, p. 704; Būhār, Nos. 426-7. See also Brock., vol. i, p. 43, and Hāj. Khal., vol. iii, p. 297.

The *Diwān* has been edited and published by G. Kuypers, Leyden, 1745. Since then it has been frequently printed, viz., at Būlāq, A.H. 1251; in Cairo, A.H. 1276 and 1311; and in Bombay, A.D. 1883.

A very fine and valuable copy. Written in beautiful Naskh, within gold, black and blue ruled borders; with an illuminated title-page and a double page decorated 'Unwān. The headings are sketched in black and filled with gold.

The correct order of the folios should be 1, 10, 2-9, 11-107, 117, 109-116, 108, 118-145.

Dated A.H. 858=A.D. 1454.

زين الدين بن محمد الكاتب .

The title-page and a fly-leaf at the beginning contain seals of several former owners of the MS., including Muḥammad Qulī Qutb Shāh (A.H. 989-1020=A.D. 1581-1611), the ruler of Golconda, and Aurangzib 'Ālamgir (A.H. 1069-1118=A.D. 1659-1707), the Mughal emperor of Delhi.

No. 2508.

foll. 21 ; lines 4 ; size $15\frac{1}{2} \times 10$; $7\frac{1}{2} \times 4$.

[حليۃ النبی]

[HILYAT AN-NABĪ.]

A versified tract containing a description of the personal features of the Prophet, with an interlinear Persian version.

In the following colophon the work is ascribed to 'Alī, the fourth Caliph :—

تمام شد حلیۃ مبارک حضرت محمد رسول الله صلى الله عليه وسلم
من تصنیف حضرت علي كرم الله وجهه *

Beginning :—

قرن الملاحۃ حسنہ * و الحسن صار قرینہ

At the end of each stanza the following line recurs as a burden :—

صلى عليه الهنا *

Written on thick cardboard in elegant, large and fully vocalised *Sulṣ*, within illuminated borders. The interlinear Persian version is written in *Nasta'liq*, in red.

Not dated ; probably 18th century.

No. 2509.

foll. 109 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

دیوان ابن ابی ربیعہ

DĪWĀN IBN ABĪ RABĪ'AH.

The *Dīwān* of Abu'l-Khaṭṭāb 'Umar bin 'Abdallāh Ibn Abī-Rabī'at al-Makhzūmī ربيعة المخزومي ابو الخطاب عمر بن عبد الله ابن ابی ربیعہ, with a preface containing a short biographical sketch of the poet.

Beginning :—

زعم الهيثم بن عدي قال اخبرنا ابن العسل عن عكرمة قال كنا عند
ابن عباس فجاءه عمر ابن ابی ربیعہ فقال ابن عباس يا ابن اخي

انشدنى فلنشده قوله اُمنى آل نعم انت غاد فمبكر حتى اتى على آخرها
قال فاعادها عليه ابنى عباس فقيل له يا ابن عباس اكفنت رويتها قبل اليوم
قال لا اله *

Ibn Abi Rabi'ah was born on the night in which 'Umar bin al-Khattâb, the second Caliph, was murdered, viz., the eve of Wednesday, the 25th of Du'l-Hijjah, A.H. 23=A.D. 644. Ibn Khallikân and others describe him as the best poet ever produced by the tribe of Quraish. At the age of seventy he joined a naval expedition against the infidels, in which he was drowned at sea. This took place in A.H. 93=A.D. 711. See Ibn Khallikân (De Slane's translation), vol. ii, p. 372; *Dustûr al-'Ilâm*, fol. 54^a; *Mir'ât al-Janân*, fol. 43^a; *Al-Agânî*, vol. i, p. 28; Brock., vol. i, p. 45.

The *Diwân* is arranged in alphabetical order. The first poem begins with the following verse:—

اُمنى آل نعم انت غاد فمبكر * غداة غد اُمنى رائج فمبكر

A copy of the *Diwân* is noticed in Cairo, p. 250.

The work has been printed in Cairo, A.H. 1311.

Written in fair Arabian Naskh, with the headings in red.

It appears from the original pagination of the MS. that foll. 31-32, which should come in their proper order, have been misplaced in binding after fol. 80.

Dated A.H. 1306=A.D. 1888.

Scribe: جمال الدين محمد عبد الرحمن.

No. 2510.

fol. 103; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة لى الرمة

SHARḤU QAṢĪDATI DĪ'R-RUMMAH.

An anonymous commentary on a poem of Dī'r-Rummaḥ.

Beginning:—

ذكروا ان الفرزدق بن غالب الشاعر دخل على عبد الملك بن مروان فقال له عبد الملك يا فرزدق من اشعر اهل زماننا فقال انا يا امير المؤمنين ثم غلام بالبادية لقيه ذو الرمة واسمه غيلان اله *

Du'î-Rummaḥ, whose proper name is Abu'l-Ḥarīṣ Ḡailān bin 'Uqbah, was one of the most eminent poets. In his poems he celebrates the charms of Mayyah, the daughter of Muqātil bin Ṭalabah bin Qais bin 'Āsim al-Minqarī. He extols also the beauty of Kharqā', a lady belonging to the tribe of Banū 'Āmir bin Ṣa'sa'ah. He died in A.H. 117=A.D. 735. See Ibn Khallikān (De Slane's translation), vol. ii, p. 447; Mir'āt al-Janān, fol. 62^b; *Dustūr al-'Ilām*, fol. 51^a; Brock., vol. i, p. 58.

The first verse explained is as follows:—

ما بال عينك منها الماء ينسكب
 كأنه من كل مفرقة سرب

The commentary on each verse has three headings, viz., (i) معنى البيت (ii) نعو البيت (iii) عريب البيت وتصريفه.

No other copy of the commentary is known.

The poem has been edited and published by R. Smend, Bonn, 1874.

Written in fair Indian Naskḥ, with quotations from the text in larger Naskḥ.

Not dated; probably 19th century.

The title-page contains a seal bearing the name of Sayyid Muḥammad 'Abbās Mūsawī.

No. 2511.

fol. 231; lines 23-27; size 9½ × 6½; 6½ × 3½.

(Two separate works bound together.)

fol. 1^a-10^a.

I.

الآيات المقصودات في شرح الآيات المقصودات

AL-ĀYĀT AL-MAQṢŪRĀT FĪ SHARḤ AL-ABYĀT AL-MAQṢŪRĀT.

A short fragment of *Al-Āyāt al-Maqṣūrāt*, a commentary on the *Maqṣūrāt* of Ibn Duraid (d. A.H. 321=A.D. 934), by As-Sayyid

'Abdalqâdir bin Muḥammad bin Yahyâ bin Mukarram al-Ḥusainî at-Ṭabarî al-Makkî السيد عبد القادر بن محمد بن يحيى بن مكرم الحسينى الطبرى المكي.

Beginning:—

يا من منح الأئمة الاعلام بمقصورات الخيام الممدودة الاطناب
و بعد فلن ابهى ما تتجمل به اجياد الانام و ازهر ما تتكمل به جياذ الايام
الم *

The author, who belonged to the At-Ṭabarî family of Mecca, was born on the 27th Ṣafar, A.H. 976=A.D. 1568. He learnt the whole Qurân by heart at the age of twelve. Afterwards he completed his studies in several branches of Muhammadan literature under Shamsaddîn Muḥammad ar-Ramlî (d. A.H. 1004=A.D. 1595), 'Abdarrahmân ash-Sharbinî (d. A.H. 1014=A.D. 1605), 'Alî bin Jârallâh bin Ḥuhairah al-Ḥanafî (d. A.H. 1010=A.D. 1601), Jamâladdîn bin Ismâ'il al-'Iṣāmî (d. A.H. 1007=A.D. 1598) and others. He held the post of the Khatîb of the holy mosque of Mecca, and wrote, besides the present work, a work entitled *Durrat Aḥdâf as-Saniyah Fi Durwat al-Awṣâf al-Ḥusainiyah*; a work containing forty short essays on various subjects; a commentary on his own poem entitled *Ḥusn as-Sarîrah*; a commentary on the Diwân of Al-Mutanabbî (d. A.H. 354=A.D. 965) entitled *Al-Kalim at-Ṭayyib 'Alâ Kalâm Abî't-Ṭayyib*; a commentary on Aṣ-Ṣaḥîḥ of Al-Bukhârî (d. A.H. 256=A.D. 870) entitled *Iḥdâm al-Majdî*; and a commentary on *Al-Kâfi fi 'Ilmai al-'Arâḍ wa'l-Qawâfi* of Abu'l-'Abbâs Aḥmad al-Khawwâs (d. A.H. 858=A.D. 1454), entitled *Kashf al-Kâfi Min Kitâb al-Kâfi*. He died at Mecca, A.H. 1033=A.D. 1624. See *Khulâṣat al-Aṣṣar*, vol. ii, pp. 457-464, Brock., vol. ii, p. 378.

The preface includes a dedication to Ḥasan bin Abî Namî Muḥammad bin Barakât (d. A.H. 1010=A.D. 1601), Sharif of Mecca.

The present copy breaks off in the middle of a poem illustrating poetical figures. The first line of the poem reads thus:—

حسن ابتدا مدحى حى نى سلم * ابدى براءة الاستهلال فى العلم

A copy of the work is noticed in Cairo, vol. iv, p. 201.

The text of *Al-Maqṣûrah* has been edited and published by Boysen at Havana, 1828.

Written in fair Arabian Naskh.

Not dated; probably 16th century.

الرياءات المنصورة على الآيات المقصورة

AR-RĀYĀT AL-MANŞŪRAH 'ALA'L-
ĀYĀT AL-MAQŞŪRAH.

A gloss on the preceding work, by Ash-Shaikh Aḥmad Āfīndī al-Madanī; with a short preface by an anonymous editor.

The author, whose full name is Najībaddin Abu'l-'Abbās Aḥmad bin 'Alī al-Madanī النجيب الدين ابو العباس احمد بن علي المدني, was born at Medina, A.H. 1070=A.D. 1659. After completing his education at his native town under Al-Qushāshī and several other great scholars, he served as a professor in the Madrasah founded by Rustam Pāshā. Afterwards he was appointed Imām of the Prophet's Mosque and Principal of the Madrasah attached to the mosque. He wrote several instructive works, and died at Medina, A.H. 1135=A.D. 1722. See Silkad-Durar, vol. i, p. 148.

The editor's preface begins thus:—

الحمد لله الذي اكرمنا بفضله فهو الكريم المنان و تفضل علينا بجزيل
نعمه فهو المتفضل بالاحسان و بعد فان اشرف ما يكتسبه الانسان
من الكمالات العلم الذي لولا لما حصل الفرق بينه وبين سائر الحيوانات
البح

The editor tells us in his preface that the author left the work incomplete, and that it ends with comments on the following two lines of Ibn Duraid:—

ثُمَّتْ طَافَ وَ انْثَنَى مُسْتَلِمًا * ثُمَّتْ جَاءَ الْمُرَوِّثِينَ فَنَعَمًا
وَ ارْجَبَ الْحَيَّ وَ ثَنَى عَمْرًا * مِنْ بَعْدِ مَا عَجَّ وَ بَيَّ وَ دَعَا

The gloss proper begins thus:—

فوله بسم الله الرحمن الرحيم ابتداءً بالبسملة اقتداءً بالقرآن و عملًا بما
صح من قوله صلى الله عليه و سلم كل امرئ نبي بال لا يبدأ فيه باحمد فهو
اقطع الب

The work ends abruptly thus :—

انما التقدير يشرب شربا مثل شرب الابل ولكن اذا حذف

المضاف *

The MS. was transcribed from the author's autograph copy, as appears from the following note at the end :—

هذا ما رجد من خط المؤلف *

A copy of the work is noticed in *Āṣaffiyah*, p. 1240.

Written in Arabian Naskh, with quotations from the text in red.

Foll. 10^b and 106^b–107^a are blank.

Not dated ; probably 18th century.

No. 2512.

fol. 143 ; lines 17 ; size 8×5½ ; 6×3½.

ديوان المتنبي

DIWÂN AL-MUTANABBÎ.

The *Diwân* of Al-Mutanabbî, in chronological order.

Beginning :—

قال ابو الطيب احمد بن الحسين المتنبي :—

ابلى الهوى اسفا يوم الفوى بدنى

و فرق المعجز بين العفن و الوسى

The poet, whose full name is Abu't-Tayyib Ahmad bin al-Husain al-Mutanabbî al-Ju'fî al-Kûfî al-Kindî أبو الطيب احمد بن الحسين المتنبي, came of a family which resided at Kûfah, where his father served as a water-carrier. He was born at Kûfah, A.H. 303=A.D. 915. The early part of his life was spent in Syria and among the tribes which inhabited the desert to the west of the Euphrates. He acquired an extensive knowledge of pure Arabic from the Arabs of the desert. He also attained proficiency in various other branches of literature. He picked up the greater part of his learning at booksellers' shops. His memory was so tenacious

that he had only to read a book once in order to know it by heart. As a poet he surpassed all his contemporaries. It was his knowledge of the pure Arabic tongue which excited the admiration of his countrymen and gained the greatest publicity for his verses. Even after a lapse of about a thousand years his poems still bear witness to his lofty spirit and superior talent. He was called *Al-Mutanabbî* (the pretended prophet) because he had set up for a prophet in the country near *Samâwah*, where he was followed by the *Banû Kalb* and other tribes; but *Lîlû*, the ruler of *Hims*, had him arrested and imprisoned. After having been kept in prison for a long time, the poet returned to the Muslim faith, and was set at liberty. He then became a panegyrist of *Saifaddawlah* (A.H. 333-356=A.D. 944-967), the founder of the *Hamdânid* dynasty of *Aleppo*, who conceived for him the highest esteem. Afterwards he went to *Egypt* at the written invitation of *Abu'l-Misk Kâfûr al-Ikhshîdî*, in whose praise he wrote his celebrated poems called *Al-Kâfûriyât*. Subsequently, becoming dissatisfied with *Kâfûr*, he composed a satire against him and left him on the eve of 9th *Dû'l-Hijjah*, A.H. 350=A.D. 961. After spending some time at *Bagdâd* and *Kûfah*, he proceeded to the court of *ʿAḍudaddawlah* (A.H. 338-372=A.D. 949-982) at *Shîrâz*, where he was received with joy and was treated generously by that prince, who gave him upwards of two hundred thousand dirhams as a token of his satisfaction with the praises of the poet. It was on leaving *Shîrâz* to return to *Kûfah* that he was assassinated in the month of *Ramaḍân*, A.H. 354=A.D. 965. See *Ibn Khallikân* (*De Slane's translation*), vol. i, p. 102; *Mir'ât al-Janân*, fol. 214^a; *Dustûr al-ʿIlâm*, fol. 125^a; *Nuzhat al-Alibbâʾ*, fol. 137^a; *Brock.*, vol. i, p. 86.

The *Diwân* commences with the youthful compositions of the poet, as shown by the headings *قال في المبالغة* or *قال في مبالغة*. There is no poem rhyming in *Hamzah*. Several other poems also seem to be wanting. The MS. ends with the first three lines of the poem beginning:—

كفى بك داء ان ترى الموت شافيا

و حسب المنيا ان يكنى امانيا

For other copies see *Berlin*, Nos. 7564-8; *Paris*, Nos. 3091-3100; *Br. Mus.*, p. 278; *Br. Mus. Suppl.*, Nos. 1038-9; *Wallâddin*, No. 2674; *Hamidiyah*, Nos. 1114-8; *Kûprilîzâdah*, Nos. 1262-3; *Yenî*, Nos. 948-50; *Âyâ Şûfiyah*, Nos. 3930, 3965-9; *Cairo*, vol. iv, p. 251; *Râmpûr*, p. 592; *ʿĀṣifiyah*, p. 706. For commentaries, see *Hâj. Khal.*, vol. iii, p. 306.

For printed editions see *Iktifā'al-Qunū'*, p. 268; Bröck., vol. i, p. 86.

Written in fair Arabian Naskh. Water-stained. Foll. 111-124 should come after 61.

Some folios seem to be wanting after foll. 110 and 142.

Dated A.H. 1031=A.D. 1621.

No. 2513.

foll. 224; lines 24; size $12\frac{1}{2} \times 9\frac{1}{2}$: $7\frac{1}{2} \times 5$.

شرح ديوان المتنبي

SHARḤ DĪWÂN AL-MUTANABBĪ.

An anonymous abridgment of Ibn Jinnī's commentary on the *Dīwān* of Al-Mutanabbī.

Beginning:—

قال ابو الطيب احمد بن الحسين بن الحسن المتنبي من اهل الكوفة و مولده منها كذدة سنة ثلاث و ثلثمائة و توفي سنة اربع و خمسين و ثلثمائة و قد امرة سيف الدولة باجازة ابيات على قافية الهمة *

Although the title of the work and the author's name do not appear, there is internal evidence to show that the work is an abridgment of Ibn Jinnī's commentary on the *Dīwān* of Al-Mutanabbī. Abu'l-Fatḥ 'Uḡmān Ibn Jinnī, who was born at Mawṣil some time before A.H. 330=A.D. 941, and died in A.H. 392=A.D. 1002, studied the *Dīwān* of Al-Mutanabbī under the personal direction of the poet, and wrote a commentary on it (see Lib. Cat., vol. xviii, part. i, No. 1312).

The following passage, quoted from fol. 134^a, clearly indicates that the commentator was a pupil of the poet:—

و لقد قال لى المتنبي عفى الله عنه ما قرأ على احد هذا البيت
صحيحاً كقرأتك منذ علمته غيرك *

Again, there occurs on fol. 140^a the following passage, stating how he received from Al-Mutanabbī the proper pronunciation of
لنفسى in one of the poet's verses:—

و لتمض حيث لا يجد الرسم

مدارا ولا احصا مجالا

كذا قرأته عليه بالثاء و كسر الضاد و قد حكى فى مثل هذا لتمض

و لترمى و قرأت كذا فى بعض النسخ المسندة اليه ليخوضن و ليمضن بالياء

و بكسر الضاد *

Moreover, the abbreviator, whose name cannot be traced, points out, on fol. 71*, a blunder of the author, explicitly calling him by the name of Ibn Jinnf.

The commentary extends to the whole of the *Diwân* alphabetically arranged. The abbreviator frequently adds something of his own marked with the letter ج.

The first verse commented upon under the letter *Alif* is as follows:—

عذل العواذل حول قلبى النانه

و هوى الحبة منه فى سودانه

The commentary begins thus:—

العذل امر العتاب و امضه و جمع عاذل عُدَل و عُدَال و جمع عاذلة

عواذل الن *

No other copy of the present abridgment is known. For copies of Ibn Jinni's commentary see Rosen, *Notices Sommaires*, No. 275, and Escur., No. 309.

Written in fair Arabian Naskh, within red ruled borders, with quotations from the text in larger Naskh. Water-stained.

Dated A.H. 1157=A.D. 1744.

The title-page contains, besides miscellaneous notes and extracts from other books, the signature of Al-Mahdi lidinallâh 'Abbâs (A.H. 1160-1190=A.D. 1747-1776), Imâm of Şan'â. to whom the MS. once belonged.

Several fly-leaves at the beginning and at the end contain miscellaneous notes and extracts, mostly from Ibn Abi'l-Hadîd's commentary on the *Nahj al-Balâgh* of Ash-Sharîf ar-Raḍî (No. 2574 below).

No. 2514.

foll. 599; lines 16; size $10\frac{1}{2} \times 7\frac{1}{4}$; 7×4 .

شرح ديوان المتنبي

SHARH DIWÂN AL-MUTANABBÎ.

A commentary on the Diwân of Al-Mutanabbî, by Abu'l-Hasan 'Alî bin Ahmad bin Muhammad bin 'Alî al-Wâhidi an-Naisâpûrî (d. A.H. 468 = A.D. 1076; see Lib. Cat., vol. xviii, part ii, No. 1324).

Beginning:—

الحمد لله على سوابغ النعم و له الشكر على جلائل القسم الخ *

The commentary extends to the whole of the Diwân chronologically arranged. The first verse commented upon is as follows:—

أبلى الهوى أسفا يوم الذوى بدنى
و فرق الهجر بين الجفن و الوسن

The commentary begins thus:—

يقال بلى الثوب يدبى بلى و ابلاة غيره اياه (sic ابلاء) و الاسف

شدة الحزن يقال اسف بأسفا الخ *

For other copies see Berlin, No. 7570; Br. Mus., pp. 280, 649; Br. Mus. Suppl., No. 1042; Leyden, No. 629; Escut., No. 308; Gotha, No. 2231; Cairo, vol. iv, p. 271; Hamidiyah, No. 1147; Kûprilîzâdah, Nos. 1316-7; Bashîr Âgâ, No. 538; Nûr 'Usmâniyah, Nos. 3973-9; Yenî, Nos. 970-2; Ayâ Sûfiyah, Nos. 4063-6.

The work has been edited and published by Dieterici, Berlin, 1861. It has also been printed in Bombay, A.H. 1271, and in Baurût, A.H. 1276.

The special value attached to the present MS. is that it was transcribed from a very old copy dated A.H. 472 = A.D. 1079, written four years after commentator's death.

Written in Indian Nasta'liq, with the headings in red.

Dated A.H. 1257 = A.D. 1841.

A table of contents is prefixed to the work.

A seal, bearing the name of a certain Wahîdannabî Khân, dated A.H. 1263 = A.D. 1847, is found on the title-page as well as at the end.

No. 2515.

foll. 75; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

ديوان ابي فراس

DÎWÂN ABÎ FIRÂS.

The Dîwân of Abû Firâs al-Hârîṣ bin Abî'l-'Alâ' Sa'îd bin Ḥamdân bin Ḥamdûn at-Taglibî أبو فراس الحارث بن أبي العلاء سعيد بن حمدان بن حمدون التغلبي.

The poet, who traces his descent from the Ḥamdânid family of Mawṣil, was a cousin and favourite poet of Saifaddawlah Abû'l-Ḥasan 'Alî (A.H. 333-356=A.D. 944-967), the founder of the Ḥamdânid dynasty of Aleppo. He was born at Mawṣil, A.H. 320=A.D. 932. Yâfi', Mir'ât al-Janân, fol. 118^b, on the authority of Aḡ-Ṣa'âlîbî, describes him as the sun of his age in learning, talent, generosity, glory, eloquence, horsemanship and bravery. His poetry combines beauty, merit and sweetness. Saifaddawlah greatly admired the excellent qualities of Abû Firâs, and distinguished him above the rest of the family by the marks of respect and favour. He joined several military expeditions against the Greeks, and twice fell into their hands as a prisoner. He died on Wednesday, the 8th Rabi' II, A.H. 357=A.D. 968. See Ibn Khallikân (De Slane's translation), vol. i, p. 366; Dustûr al-I'lâm, fol. 102^b; Mir'ât al-Janân, fol. 218^a; Nasamat as-Saḥar, vol. i, fol. 141^b; Brock., vol. i, p. 89.

The Dîwân is alphabetically arranged; but the order of the poems under each letter does not altogether agree with that of the MS. described by Rieu, Br. Mus. Suppl., No. 1044.

The initial lines under each of the letters of the alphabet are as follows:—

- Fol. 1^b. ابدأ بدمع الموت أهل النهي * ويمنع من غيه من غوى
 Fol. 2^b. صبي محسن طورا و طورا * نما ادري عدوى ام حبيبي
 Fol. 12^b. ومعد للكرفى حمى الوغى * غادرته و الغر من عادته
 Fol. 12^b. ايقنت انى صاحبيت * رهين شكر الحارث
 Fol. 13^a. قامت الى جارتهما * تشكوا بذل و شجى
 Fol. 13^b. قلبك فيك دامية الجراح * و اكباد مكلمة النواحي
 Fol. 15^b. الاحبذا الوجه المعذر رابعي * به زهر العشرين فى ورق الخد

- Fol. 21^b. لعل خيال العاصرية زائر * فيسعد مهجور و يسعد هاجر
- Fol. 42^a. لمن اعاقب؟ مالي، اين يذهب بي * قد مرح الدهر لى بالمنع والياس
- Fol. 43^a. تنافس القوم للمعالي * لما رأوا نعيمها نهوضي
- Fol. 43^a. اقبل على جرع * كفعل الطائر الفزع
- Fol. 46^a. من بحر شعرك اعترف * و بفضل علمك اعترف
- Fol. 47^a. هل تحسان لى رفيقا رفيقا * بخلص الود أم صديقا صدوقا
- Fol. 48^b. قال لى من احب افترق مولاي * فنقل لى مولاي من مولايا
- Fol. 49^a. غنى النفس لمن يعقل * خير من غنى المال
- Fol. 60^a. أنا اذا اشتد الرمان * و ناب خطب وادلهم
- Fol. 68^b. أتعين انت على رسوم معان * فاقسم للغرأة سوق هوان
- Fol. 73^b. اسم الذي اعشقه كلما * ناديتك كرت معناه
- Fol. 75^a. لست ارجو النجاة من كل ما * اخشاه باحمد و على

Many poems have headings indicating the occasions on which they were composed. The hunting poem (الطردية) in *Rajz* is placed at the end of letter ر, foll. 39^a-42^a.

For other copies, see Br. Mus. Suppl., Nos. 1044-5; Berlin, No. 7580-1; Notices Sommaires, Nos. 270-72; Houtama-Brill, No. 18; Cairo, vol. iv, p. 238.

The Diwān has been printed in Beirut, 1873.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1049=A.D. 1639.

Scribe: عطاء الله.

No. 2516.

foll. 107; lines 19; size 8×5½; 5½×3½.

ديوان ابن هانى

DIWÂN IBN HÂNĪ.

The Diwān of Abu'l-Qāsim Muḥammad bin Hānī al-Maḡribī al-Andalusī, أبو القاسم محمد بن هانى المغربى الاندلسى, surnamed the Mutanabbi of the West.

Beginning:—

قال ابو القاسم محمد بن هانى المغربى يمدح امير المؤمنين
المعز لدين الله *

Ibn Hānī, a poet of great talent and repute, who belonged to the tribe of Azd, was born at Seville, where he was brought up and educated. Having gained the favour of the ruler of Seville, he plunged into dissipation and incurred the suspicion of holding and propagating the doctrines of materialism. His conduct drew on him the hatred of the people; they murmured also against his patron, whom they imagined to hold the same opinions. On the advice of his patron, he left his native city at the age of twenty-seven and proceeded to Magrib, where he attracted the notice of the Fātimid Khalif Al-Mu'izz Abū Tamīm Ma'add (A.H. 341-365=A.D. 952-975), who summoned him to his court and treated him with respect and favour. He wrote a large number of poems in praise of Al-Mu'izz, his general Jawhar and other noblemen of his court. He died at Bargah on Wednesday, the 23rd Rajab, A.H. 362=A.D. 973. For further particulars of his life, see Ibn Khallikān (*De Slane's translation*), vol. iii, p. 123; Yāqūt, vol. vii, p. 126; *Dustūr al-'Ilām*, fol. 150^b; *Mir'ât al-Janān*, fol. 220^a; *Brock.*, vol. i, p. 91.

In the present MS. the poems are apparently in chronological order. The first piece is a Qasidah in praise of Al-Mu'izz, beginning:—

الا طرفتنا و النجوم ركود وفى العى ايقاظ ونحن هجود

Omitting short pieces of three or four lines, the contents may be summarised as follows:—

Fifteen Qasidahs in praise of Al-Mu'izz, fol. 1^b; a poem in praise of two Amirs, Tāhir and Abu 'Abdallāh, fol. 35^b; a poem in praise of Jawhar, the celebrated general of Al-Mu'izz, fol. 37^b; five Qasidahs addressed to Ja'far bin 'Alī, prince of Masilah, fol. 39^b; two elegies on the death of the mother of Ja'far and Yahyā, sons of 'Alī, fol. 46^b; an elegy on the death of a child of Ismā'il, son of Ja'far, fol. 50^b; five Qasidahs in praise of Ja'far bin 'Alī, fol. 53^a; four pieces in praise of Julnārah, a slave girl, fol. 59^b; a poem in praise of Al-Mu'izz, fol. 60^a; a poem in praise of Ja'far bin Ġalbūn, fol. 61^a; a poem addressed to a man who had read Al-Mutanabbī's *Diwān* with the poet, and from whom Ibn Hānī borrowed the volume, fol. 63^a; a satire on Az-Zahrānī, fol. 64^a; a poem in praise of Ibrāhīm bin Ja'far bin 'Alī, fol. 65^b; a poem in praise of Abu'l-Faraj ash-Shaibānī, fol. 67^a; four pieces without heading, fol. 67^b;

a poem in praise of Ibrâhîm bin Ja'far, fol. 69^a; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 69^b; a poem addressed to Ash-Shaikh Abû 'Abdallâh al-Husain bin Muhaqqab al-Kâtib, fol. 71^a; a poem in praise of an assembly-room erected by Ibrâhîm bin Ja'far, fol. 71^b; a poem in praise of the same Ibrâhîm bin Ja'far, fol. 74^a; a poem in praise of Abu'l-Faraj Muḥammad bin 'Amr ash-Shaibânî, fol. 75^a; a poem addressed to two Amirs, Ja'far and Yahyâ, sons of 'Alî, congratulating Yahyâ on being presented with a slave girl by his brother, Ja'far, fol. 76^b; a poem in praise of Ash-Shaikh an-Nâṣih, Governor of Barqah, fol. 79^b; a poem on a glutton, fol. 81^b; a poem in praise of Abu'l-Faraj ash-Shaibânî, fol. 82^a; five poems in praise of Al-Mur'izz, fol. 84^b; a poem in praise of General Jawhar, mentioning the event of his departure with a great army to conquer Egypt, fol. 94^b; six Qasîdahs in praise of Abû Zakariyyâ Yahyâ bin 'Alî bin Ḡalbûn al-Andalusî, fol. 97^a; eleven pieces of two or three verses in praise of a sword belonging to Yahyâ bin 'Alî, fol. 106^a.

For other copies see Berlin, No. 7585 6; Bodl., vol. i, No. 129; Escur., No. 443; Paris, No. 3108; Rosen, Notices Sommaires, Nos. 280-1; Br. Mus. Suppl., Nos. 1043-7.

Ibn Hânî's Diwân, arranged in alphabetical order, has been printed in Cairo, A.H. 1274.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1156=A.D. 1743.

Scribe: تميم الله بن عبد الله بن سلامة المؤنس الإدكوي.

The title-page contains, besides the seal and signature of a certain Muḥaffar Husain, dated the 21st December, 1899 (see No. 2499^b), a note by one Mir Muḥammad, stating that the MS. came into his possession as an inheritance from Mirzâ Sa'id in A.H. 1157=A.D. 1744.

No. 2517.

fol. 65; lines 20; size $8\frac{1}{2} \times 6$; 6×4 .

ديوان التهامي

DIWÂN AT-TIHÂMÎ.

The Diwân of Abu'l-Hasan 'Alî bin Muḥammad bin Fahd at-Tihâmî
 ابو الحسن علي بن محمد بن فهد التهامي.

Beginning:—

قال على بن محمد التهامي يرثي ولده ابا الفضل بمدينة الرملة
وهي هذه -

ابا الفضل طال الليل ام خانني صبري
فخيل لي ان الكواكب لا تسري

At-Tihâmi, a poet of Mecca, settled permanently at Ramlah, where he held the post of Khatib, and lost his son Abu'l-Faḍl. Having gone to Cairo on a secret mission, he was arrested and put to death in the prison called Dâr al-Bunûd, A.H. 416=A.D. 1025. See Ibn Khallikân (De Slane's translation), vol. ii, p. 316; Yâqût, vol. ii, p. 518; Mir'ât al-Janân, fol. 247*; Nasamat as-Sahar, vol. ii, fol. 60*; Dustûr al-I'lâm, fol. 27*; Brock., vol. i, p. 92.

The Diwân is not alphabetically arranged. It begins with three elegies on the death of the poet's son Abu'l-Faḍl. They are followed by Qasidahs, or laudatory poems, addressed to Amir, Wazîr, Qâḍî and other noblemen of Egypt and Syria. The work ends with five Qasidahs addressed to Amir Qarwâsh bin Musayyib from the prison. The last Qasidah begins with the following verse:—

ايا من بغاة لسان الفريض * و كالنَّد ينثر من عرنه

For other copies see Br. Mus. Suppl., No. 1049; Leyden, No. 636; Escur., No. 383; Berlin, No. 7605; and Āṣafiyah, p. 700.

Written in Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

Sixteen fly-leaves at the beginning contain, among miscellaneous notes and extracts in prose and verse, an elegy by Zainab bint As-Sayyid Muḥammad bin Aḥmad bin al-Imâm Ḥasan on the death of Al-Mutawakkil-'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676), Imâm of Ṣan'â.

Beginning:—

ماذا له ماددت الارضين و ارتجفت
واهتزت الشم من هول و ما ثبتت

Five fly-leaves at the end contain several poems in praise of the Prophet, by Wajihaddîn 'Abdarrahîm al-Bura'î. The poems are found verbatim in his Diwân (No. 2519 below).

The title-page contains notes by several former owners of the MS., including Şafīaddīn Aḥmad bin Muḥammad Qāṭin (d. A.H. 1199=A.D. 1784), a poet of Şan'ā.

No. 2518.

foll. 118; lines 13; size $10 \times 7\frac{1}{4}$; $7 \times 5\frac{1}{2}$.

سقط الزند

SIQT AZ-ZAND.

The Dīwān of Abu'l-'Alā' Aḥmad bin 'Abdallāh bin Sulaimān at-Tanūkhī al-Ma'arrī المعري التنوخي المعرى
Beginning:—

اخبرنى الشيخ اجل المذهب ابو الحسن على بن عبد الرحيم بن
الحسن بن عبد الملك السلمى بقراءتى عليه فى شهر ربيع الآخر من سنة
اربع وسنتين وخمس مائة قال قرأت على الشيخ الحافظ ابى الحسن
سعد الخير بن محمد بن سهل الانصارى بمدينة السلم فى شهر
سنة سبع وثلثين وخمس مائة قال قرئ على شيخنا ابى زكريا يحيى بن
على الخطيب التبريزى اللغوى بمدرسة الفظامية وانا اسمع قال قرأت
على شيخى ابى العلاء احمد بن عبد الله بن سليمان التنوخي المعري
بها سنة اثنين واربعين واربعة مائة قال اما بعد فان الشعراء
كانوا نوابغ فى مدى ما قصر منها نطق وما وقف ليم وسبق اليه *

Abu'l-'Alā' al-Ma'arrī, a celebrated poet, philosopher and free-thinker, was born at Ma'arrat an-Nu'mān (a town in Syria near Hamāt) on Friday, the 27th Rabi' I, A.H. 363=A.D. 973. He studied grammar and philology under his father and Muḥammad bin 'Abdallāh bin Sa'd, a grammarian of Aleppo. * He began to compose verses at the age of eleven. Though he lost his sight in his third year owing to smallpox, his poetry is animated and his descriptions are beautiful and striking. He was the panegyrist of Al-Qā'im-hillāh (A.H. 422-467=A.D. 1031-1075), 'Abbāsīd Caliph of Bagdād. He went to Bagdād in A.H. 399=A.D. 1008 and remained there a year

and seven months. Afterwards he returned to his native town and, keeping to his house, began to compose his works. During the last forty-five years of his life he abstained from flesh, agreeing with those ancient philosophers who refused to eat flesh so as to avoid causing the death of any animal. He died on Friday, the 3rd Rab' I, A.H. 449=A.D. 1057. See Ibn Khallikân (De Siane's translation), vol. i, p. 94; *Dustûr al-I'lâm*, fol. 129^b; *Mir'ât al-Janân*, fol. 257^a; *Nuzhat al-Alibbâ'*, fol. 158^b; Brock., vol. i, p. 254.

The present *Diwân*, which was composed by the poet in his early youth, consists of *Qasîdahs*, poetical correspondence, elegies, congratulations in verse and short descriptive poems, arranged without regard to rhyme or chronology. Many poems have headings showing to whom they were addressed, or on what occasion they were composed. The first poem is a *Qasîdah* in praise of Sa'îdaddawlah Abu'l-Fadâ'il bin Sa'daddawlah Abi'l-Ma'âli bin Saifaddawlah, beginning:—

أعن رخد القاص كشف حلا * و من عند الظلام طلبت مالا

For other copies see Berlin, Nos. 7610-2; Gotha, No. 2238; Wien, No. 459; Paris, Nos. 3109-3110; Leyden, No. 638; Br. Mus., Nos. 598, 1073, 1080, 1411; Bodl., vol. i, Nos. 769, 1195, 1256, 1277; Escur., Nos. 273, 435; *Kûprilizâdah*, No. 1267.

The *Diwân* has been thrice printed, viz., in Beirut, 1884; in Bûlâq, A.H. 1286; and in Cairo, A.H. 1304.

Written in fair Arabian Naskh, with some interlinear and marginal notes.

At the end is a short biographical account of the author.

Not dated; probably 15th century.

No. 2519.

fol. 120; lines 17; size 8½×6; 6×4.

ديوان البرمى

DIWÂN AL-BURĀ'Ī.

The *Diwân* of Wajih ad-Dîn 'Abdarrahîm bin Aḥmad al-Burā'î
وجيه الدين عبد الرحيم بن احمد البرمى, with the following inscription:—

وهذه القصائد مما وجدت للشيمه الافضل الاكمل والا وحد وجيه الدين

عبد الرحيم البرمى *

Al-Bura'î, a poet of Yemen, who composed a large number of poems in praise of the Prophet, died about A.H. 450=A.D. 1058. See *Dustûr al-I'lâm*, fol. 18^b; Ahlwardt, *verzeichniss*, No. 251; Brock., vol. i, p. 259.

Beginning:—

تجلت لوحداية الحق انوار
فدلت على ان الجحود هو انوار

The *Diwân* is chiefly composed of religious and mystical poems. The contents may be summarised as follows:—

Poems addressed to God (القصائد الربانية), fol. 1^b.

Poems in praise of the Prophet (القصائد النبوية), fol. 13^b.

Poems on several *Şûfis* (القصائد الصوفية), fol. 77^b.

For other copies see Berlin, Nos. 7616-7; Gotha, No. 2239; Paris, Nos. 3113-5; India Office, No. 827; Escur., No. 336; Cairo, vol. iv, p. 242; Bâhâr, No. 428.

The work has been lithographed in Bombay, A.H. 1291 and 1301, and printed in Cairo, A.H. 1297.

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1266=A.D. 1850.

The title-page contains the signature of As-Sayyid 'Abdallâh bin Shaikh Bâfaqih.

No. 2520.

fol. 100; lines 10; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

النجديات

AN-NAJDIYAT.

A collection of poems, by Abu'l-Muzâfir Muḥammad bin Abi'l-'Abbâs Aḥmad, better known as Al-Abiwardi al-Mu'âwî *أبو المظفر محمد بن أبي العباس أحمد الشهير بالآبيوردي المعافى*.

Beginning:—

ان احق ما تصرف اليه الهم و تفتيز فرص الامكان فيه و تغنم
حمد الله سبحانه و تعالى الم *

The poet, who is called Al-Mu'âwî after one of his ancestors, Mu'âwiyat al-Aṣḡar, belonged to the family of Banû Umayyah. He

was born at Abiward, a village in the district of Khurāsān. Yāqūt, *Irshād al-Arib*, vol. vi, p. 344, on the authority of 'Imād al-Isfahānī, describes him as a man of some piety and vast learning, especially well-acquainted with the genealogies of the Arabs. He went to Bagdād in the time of Al-Mustazhirbillāh (A.H. 487-512=A.D. 1094-1118), and served there as Librarian of the library attached to the Nizāmiyah college. Afterwards he went to Isfahān, where he held the distinguished post of *Ashrafī Mamlakut* under Giyāsaddin Abū Shujā' Muḥammad bin Malik Shāh (A.H. 498-511=A.D. 1104-1117). He wrote, besides his poetical compositions, a history of Abiward and Nasā; a work on the genealogy of Arab tribes, entitled *كتاب ما خلف و ائلف في انساب العرب*; a treatise containing a genealogical account of the descendants of Abū Sufyān, entitled *قبصة المجان في نسب آل ابي سفيان*; a work containing biographical notices of those traditionists whose names occur in the *Sunan* of An-Nasā'i, entitled *كتاب المجتنب من المجتنب في رجال كتاب ابي عبد الرحمن النسائي في السنن المأثورة*; a work containing essays on various branches of learning, entitled *طبقات العلم في كل فن*. He died at Isfahān on Thursday, the 20th Rabi' I, A.H. 507=A.D. 1113. For further particulars of his life and works see Yāqūt, vol. vi, pp. 341-358; Ibn Khallikān (*De Slane's translation*), vol. iii, p. 144; *Mir'āt al-Janān*, fol. 293^a; *Dustūr al-I'lām*, fol. 5^b; Brock, vol. 1, p. 253^a.

In the preface the author refers to a previous collection of his poems called *Al-'Irāqiyāt*, and tells us that the present work consists of one thousand verses, chiefly amatory. The first verse reads thus:—

خيليتُ أنَّ الحب ما تعرفانه * فلا تفكروا أنَّ الحنين من الوجد

We learn from Hāj. Khal., vol. iii, p. 259, that the poet divided his *Diwān* into several parts, including *An-Najdiyyāt*, *Al-'Irāqiyāt* and *Al-Wajdiyyāt*, *An-Najdiyyāt* is found separately in an Escorial MS., No. 371, and has been commented on by 'Abdul-Malik al-Qaisari (see Leyden, No. 650) and by Sharafaddin 'Umar bin 'Uḡmān al-Janādī (see Ayā Sūfiyah, Nos. 4125-6). For copies of the *Diwān* see Esent., No. 371; Paris, No. 3117; Cairo, vol. iv, p. 239. For a printed edition of the *Diwān* see Āṣafiyyah, p. 700.

The MS. was prepared for the library of Luṭfallāh bin al-Muṭahhar bin al-Imām Sharafaddin Yahyā. This Luṭfallāh, who belonged to the royal family of the Imāms of Ṣan'ā, was interned by the Turks in Constantinople, where he died, according to 'Aqīlat ad-Daman, fol. 122^a, in A.H. 996=A.D. 1588.

Written in elegant Arabian Naskh. within red ruled borders, with an illuminated frontispiece. Worm-eaten and badly mended.

Not dated; probably 16th century.

Three fly-leaves, inserted after fol. 13, contain, besides short pieces of two lines by Ibn al-Fâriḍ (*d.* A.H. 632=A.D. 1234) and others, a poem of the kind called *Tawshih*, composed by Imâm Sharafaddin Yahyâ (*d.* A.H. 965=A.D. 1557; see 'Aqilat ad-Daman, fol. 111^b), beginning:—

حَتَّامَ ذَا الْقَلْبِ فِي يَمِّ الْهَوَى (؟) يَلْجُ * وَ كَمْ تَذُوبُ بِنَارِ الْفِرْقَةِ الْمَمَّجِ

A fly-leaf at the beginning contains a poem by Abu'l-Hasan 'Alî Ibn Zuraiq al-Kâtib al-Baghdâdi, beginning:—

لَا تَعْذِلِيهِ فَإِنَّ الْعَذْلَ يَوْجَعُهُ * قَدْ قُلْتَ حَقًّا وَلَكِنْ أَيْسَ يَسْمَعُهُ

Three fly-leaves at the end contain, besides short pieces in prose and verse by Muḥammad bin Ibrâhîm bin Yahyâ as-Sahûlî (*d.* A.H. 1109=A.D. 1697; see Nasamat as-Sahar, vol. ii, fol. 139*) and others.

The title-page contains, besides an illegible seal, the signature of Ahmad bin Muḥammad bin 'Alî ash-Shirwânî, dated A.H. 1224=A.D. 1809.

No. 2521.

fol. 297; lines 31; size 11½ x 8; 9 x 4½.

لامية العجم مع شرح الصفدى

LÂMIYAT AL-'AJAM MA'ASHARH AŞ-ŞAFADÎ.

A comprehensive commentary on the poem composed by At-Tuḡrâ'i in imitation of Ash-Shanfarâ's *Lamiyat Al-'Arub* (No. 2506 above). By Salâhuddin Abu's-Safâ Khâliḥ bin Aibak as-Safadî ash-Shâfi'î صلاح الدين ابو الصنا خليل بن ايبك الصفدى الشافعى (*d.* A.H. 764=A.D. 1363; see Lib. Cat., vol. xii, No. 652).

The poem begins thus:—

امالة الراى صلتنى عن الخطل * وحلية الفضل زلتنى لدى العطل

The poet, whose full name is Mu'ayyidaddin Abû Ismâ'îl al-Husain bin 'Alî bin Muḥammad bin 'Abdassamad al-Isfahânî at-

مولد الدين ابو اسمعيل الحسين بن علي بن محمد بن عبد الصمد *Ṭuḡrā'ī* الصفهاني الطبراني, was a man of great talent. He was surnamed *At-Ṭuḡrā'ī* for his great skill in writing the *Ṭuḡrā* character. He served Sultān Mas'ūd, the Saljukide ruler of Mawṣil, as his vizier. Being taken prisoner in a battle near Hamadān, where his sovereign was defeated by his brother Maḥmūd, he was put to death by that prince's vizier, who hated him for his great abilities. This event took place in A.H. 513=A.D. 1119, or according to some in A.H. 514=A.D. 1120. For details of his life and works see Ibn Khallikān (De Slane's translation), vol. i, p. 462; Yāqūt, vol. iv, p. 51; Mir'āt al-Janān, fol. 296^b; Al-Ansāb by As-Sam'ānī, fol. 345^a; Dustūr al-Ilām, fol. 87^b; Clouston, Arabian Poetry, pp. 433-5; Nicholson, p. 326; Brock., vol. i, p. 247.

In the poem the author describes his own situation and complains of the time in which he lived. It was composed, according to Ibn Khallikān (De Slane's translation), *loc. cit.*, in A.H. 505=A.D. 1111.

The commentary begins thus:—

الحمد لله الذي شرح صدر من تأدب و رفع قدر من تأهل للعلم
و تأهب و بعد فإن القصيدة الموسومة بلامية العجم رحم الله
ناظم عقدها النجم *

The title of the commentary, as given by Hāj. Khal. vol. v, p. 292, is as follows:—

الغيث الذي انسجم فى شرح لامية العجم *

For other copies of the commentary see Berlin, Nos. 7660-3; Wien, No. 466; Paris, Nos. 3119-21; Br. Mus., Nos. 604, 1363; Br. Mus. Suppl., Nos. 1054-5; Bodl., vol. i, No. 1202; Pertsch, No. 2248; Escur., Nos. 322-3; Cairo, vol. iv, p. 288; Ayā Şaḫfiyah, Nos. 4113-4; Ḥamidiyah, No. 1160; Yeni, Nos. 975-9; Nūr 'Uṣmāniyah, Nos. 4030-3; Būhār, Lib. Cat., vol. ii, No. 429; and Ḥaṣfiyah, p. 1244. Copies of *At-Ṭuḡrā'ī*'s text are noticed in Berlin, No. 7656; Paris, Nos. 1620-7; Leyden, No. 565; Yeni, No. 974; Rāmpūr, p. 610; Būhār, Lib. Cat., vol. ii, No. 436/5.

The poem was translated into Latin by Golias in 1769. An English translation in verse by Carlyle has been published in Clouston, Arabian Poetry, pp. 468-472.

The commentary has been printed in two vols.; Cairo, A.H. 1290, and reprinted there, A.H. 1305.

Written in Arabian Naskh.

Dated Thursday, the 19th Muḥarram, A.H. 1069=A.D. 1658.

According to a note at the end the MS. was collated with a correct copy of the work in Rabi' I, A.H. 1069=A.D. 1658.

No. 2522.

fol. 64 ; lines 19 ; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

ملخص شرح لامية العجم

MULAKHKHAŞ SHARḤ LÂMIYAT AL-'AJAM.

An abridgment of Aş-Şafadî's commentary on At-Tuġrâ'î's *Lâmiyat al-'Ajam*, by Kamâladdîn Abu'l-Baqâ Muḥammad bin Zakîaddîn Mûsâ bin 'Îsâ bin 'Alî ad-Damîrî ash-Shâfi'î كمال الدين محمد بن زكى الدين موسى بن عيسى بن على الدميرى الشافعى (d. A.H. 808=A.D. 1405 ; see Lib. Cat., vol. iv, No. 118).

Beginning :—

الحمد لله الذى شرح صدرى من تأدب و رفع قدرى من تأهل للعلم
و تأهب و جمل من تدرع لباس الفضل و تدرب انعم *

Cf. Hâj. Khal., vol. v, p. 293.

Finding Aş-Şafadî's commentary on the *Lâmiyat al-'Ajam* of At-Tuġrâ'î too exhaustive and discursive and therefore tiresome for students, the author abridged it to the present concise form, omitting lengthy quotations and unnecessary details.

It is stated in the colophon that the work was completed in Rabi' I, A.H. 767=A.D. 1365. having occupied only ten consecutive days in composition.

For other copies see Berlin, Nos. 7664-5 ; München, No. 566 ; Paris, No. 3122 ; Alger, No. 1854 ; Ayâ Şûfiyah, No. 4110 ; and, Âşafiyah, p. 1244. See also Brock., vol. i, p. 248.

Written in elegant Naskh, with numerous short lacunæ.

Dated Monday, the 23rd Sha'bân, A.H. 1017=A.D. 1608.

Three fly-leaves at the end contain miscellaneous notes and extracts from other books.

Fol. 1^b contains a seal bearing the inscription : وما تونبقى وامنصامى
الا بالله عبده احمد

No. 2523.

fol. 23 ; lines 25 ; size $11\frac{1}{2} \times 7\frac{1}{2}$; 9×6 .

نشر العلم فى شرح لامية العجم

NASHR AL-'ALAM FÎ SHARH LÂMIYAT AL-'AJAM.

An abridgment of Aṣ-Ṣafadī's commentary on Aṭ-Ṭuḡrā'i's *Lâmiyat al-'Ajam*, by Qâḍī Jamāl-addīn Muḥammad bin 'Umar bin Mubārak bin 'Abdallāh bin 'Alī al-Ḥimyarī ash-Shâfi'ī, commonly called Baḥraq al-Ḥadramī بن مبارك بن عمر بن مبارك بن عبد الله بن علي الحميري الشافعي الشهير ببقرق الحضرمي (d. A.H. 930=A.D. 1524 ; see Lib. Cat., vol. xviii, part i, No. 1306).

Beginning :—

الحمد لله الكريم المنان المنعم بالايجاد و الاحسان اما بعد
فان القصيدة الغريدة المشهورة بلامية العجم الجامعة للامثال السائرة
والحكم نظم الفضل الاديب مؤيد الدين الحسين بن على الطغرائى
الكاتب قد اعنى الفضلاء بحفظها *

The work has been printed in Cairo, A.H. 1309.

For other copies see Berlin, Nos. 7668-9 ; Gotha, No. 2250 ; Leyden, No. 656 ; Brill-Houtsma, No. 8 ; München, No. 567 ; Paris, No. 2502 ; Râmpûr, p. 621.

Written in fair Arabian Naskh. The quotations from the text are in bold Naskh. Slightly water-stained.

Dated A.H. 1203=A.D. 1788.

Scribe : سليمان بن ناصر بن سيف بن محمد المهلبى.

No. 2524.

fol. 12 ; lines 15 ; size $5\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

القصيدة الخمرة لاشيد

AL-QÂṢĪDAT AL-KHUMARTĀSHIYAH.

A poem by Abū'l-Ḥasan Aḥmad bin Khumartāsh bin Abī Bakr bin Muḥammad bin an-Nu'mān al-Ḥimyarī as-Sirāḡī ابن الحسن احمد بن ابراهيم بن محمد بن النعمان الحميري السراغي .

in glorification of his own tribe, Banû Sirâjah.

Beginning :—

تأوب القلب تباريح الجوى * و عادة عائد شوق قد ثوى

The author, a poet and jurist of great talent, lived in the time of the conquest of Zabîd by 'Alî bin Mahdî (the founder of the Mahdid dynasty in Zabîd), A.H. 554=A.D. 1159. Since our author, along with a party of his tribesmen, did not yield to this new ruler, he fled into the mountains, where he composed the present poem. The date of his death is not known. See Brock., vol. i, p. 259.

No other copy of the work is known. A commentary by Abû Muḥammad Sulaimân bin Mûsâ bin al-Jawn al-Ash'arî (d. A.H. 652=A.D. 1254) is noticed in Leyden, No. 702.

Written in Arabian Naskh.

Dated A.H. 989=A.D. 1581.

Scribe: محمد بن عبد الرحمن بن أحمد المكي بن محمد ناصر الدين الشهير بابن و حاجة القرشي.

Fol. 12^a is the last page of Al-Ash'arî's commentary on Al-Qaṣîdat al-Khamrîyah.

No. 2525.

fol. 8; lines 15; size 11 × 6½; 9½ × 4½.

القصيدة الخمرية

AL-QAṢÎDAT AL-KHAMRÎYAH.

The well-known mystic poem of the celebrated saint Ash-Shaikh Muḥiyaddîn 'Abdalqâdir al-Jilânî (d. A.H. 561=A.D. 1166; see Lib. Cat., vol. xiii, No. 851).

Beginning :—

سقانى الحب كاسات الرمال * فقلت لخمرتي نكوى تعالى

The title of the poem, as given in the commentary noticed below, is *Al-Qaṣîdat al-Khamrîyah*. It is also called *Al-Qaṣîdat al-Gawṣîyah*.

For other copies see Râmpûr, p. 154; Āṣafiyyah, p. 1248; Brock., vol. i, p. 436.

Written on thick cardboard in a beautiful Persian Nasta'liq, within broad gold and coloured ruled borders. The interlinear spaces are filled with gold. Foll. 2^v-3^a, 4^b-6^a, and 6^b-7^a are blank.

Not dated; probably 17th century.

Scribe: محمد امير رضى المشهدى.

No. 2526.

foll. 187; lines 25; size 11×6; 9×4.

شرح القصيدة الخمرية

SHARḤ AL-QAṢĪDAT AL-KHAMRĪYAH.

A commentary on *Al-Qaṣīdat al-Khamrīyah* of Shaikh 'Abdalqādir al-Jilānī, by Abu'l-Faraḥ Muḥammad Faḍiladdīn فاضل محمد الفرح، an Indian scholar, who lived in the 12th century of the Hijrah. In the present work he frequently refers to Mullā 'Abdalḥakīm as-Siyālkūtī (d. A.H. 1067 = A.D. 1656) as the grandfather of his teacher.

Beginning:—

اللهم لك الحمد على ما سقينا من كأس خمور وحدانيتك
..... اما بعد فهذه بارقات لامعة من شمس الحقائق السرمدية
و تجليات مشرقة من بدور الدقائق القدسية الخ *

In the preface the author makes mention of the two Persian commentaries, entitled *Rumūz al-Qādir* and *Khumkhānah-i-Qādirī*, which he had written prior to the present one.

Incomplete at the end. The MS. breaks off with the following words:—

فلما وصل منزل الروح فلا بد ان يكون السالك فى هذا المنزل عن
ملاحظة السماء والصفات بل مشاهدا ربه فتصير الاسماء والصفات كالواسطة
مثل العينك الموضع على العين فالملحوظ والمشاهد هو الله تعالى
وقبل ذلك المشهود والملحوظ لكن لما *

No other copy of the work is known.

Written in Indian Nasta'liq, within double red and blue ruled borders.

Not dated; probably 18th century.

No. 2527.

fol. 90; lines 15; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 4$.

ديوان ابن الفارض

DÎWÂN IBN AL-FÂRID.

The *Diwân* of Ibn al-Fârid, with a preface by the editor, 'Alî, the son of the poet's daughter.

The preface begins thus:—

الحمد لله الذى اختص حبيبه الاسنى بمقام قاب قوسين او ادنى
..... قال الفقير المعترف بذنبه المغترف من نهر عطاء ربه على
سبط الشيم عمر بن الفارض النج *

The first piece is a long mystical poem, beginning as follows:—

سابق الاطعان بطوى البید طى * منعما عرج على كتمان طى

The author, whose full name is Sharafaddîn Abu'l-Qâsim 'Umar bin 'Alî al-Fârid المعروف بـ عمر بن علي الفارض, was a great mystic poet. His forefathers were natives of Hamât; but he was born at Cairo, A.H. 576=A.D. 1181, where he was brought up and educated. At the instance of his Shaikh (spiritual guide) he visited Mecca, where he stayed about twelve years and composed his poems. Being inspired in a dream to visit his Shaikh he returned to Cairo, where he lived a saintly life and died on Tuesday, the 2nd Jumâdâ I, A.H. 632=A.D. 1235. For further particulars of his life see *Mir'ât al-Janân*, fol. 395^a; *Ibn Khallikân* (*De Slane's translation*), vol. ii, p. 388; *Husn al-Muhâdarah*, fol. 130^a; *Dustûr al-Îmâm*, fol. 104^a; *Nicholson*, pp. 394-398; *Broek*, vol. i, p. 262.

For other copies see *Berlin*, No. 7720; *Paris*, Nos. 3159-62; *Leyder*, No. 687; *Br. Mus.*, p. 289; *Br. Mus. Suppl.*, Nos. 1068-1071; *Houtsma*, No. 33; *Alger*, No. 1838; *Gotka*, Nos. 2262-5; *Nûr 'Uṣmâniyah*, Nos. 3801-3; *Cairo*, vol. iv, pp. 234, 313; *Āyâ Sûfiyah*, Nos. 3877-9.

For printed editions see *Ikhtifâ' al-Qunû'*, p. 27^a.

An Italian translation by P. Valerga was published at Florence, 1874.

Written in elegant Arabian Naskh, within double red ruled borders; with an illuminated title-page. The headings are in red.

Dated Sunday, the 7th Rabi' I, A.H. 1014=A.D. 1605.

No. 2528.

foll. 185; lines 25; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح ديوان ابن الفارض

SHARḤ DÎWÂN IBN AL-FÂRID.

A commentary on the preceding work, by Ash-Shaikh Badraddîn Hasan bin Muḥammad bin Muḥammad bin Ḥasan bin 'Umar bin 'Abdarrahmân as-Safûrî al-Bûrîni بن محمد بن حسن بن محمد بن عبد الرحمن الصفوري البوري .

Beginning:—

الحمد لله الذي رفع الادب و اهله اما بعد فان الطبع

الذي يقدر على نظم الشعر الموزون و يبرز من خزائن انكارة الدر المكنون

طبع مشرف بالذات و مقبول بمحاسن الصفات الهـ *

The author, a great scholar, deeply versed in all the branches of Arabic literature, was born at his mother's village, Şafûriya, A.H. 963=A.D. 1555. In A.H. 973=A.D. 1565 his father, who belonged to a family of Bûrîn, took him to Damascus, where he had him admitted to the Madrasah Al-'Umariyah. He studied there under 'Alî Ibn Gânim al-Maqdisî (d. A.H. 1004=A.D. 1595), Ibrâhîm Ibn al-Aḥḍab (d. A.H. 1010=A.D. 1601) and Shaikh Abû Bakr aḍ-Ḍabbâḥ. In A.H. 975=A.D. 1567 he left Damascus on account of famine, and made his way to Jerusalem, where he read from Shaikh al-Islâm Muḥammad Ibn Abî'l-Luṭf (d. A.H. 1028=A.D. 1619). In A.H. 979=A.D. 1571 he came back to Damascus, where he completed his studies under Shamsaddîn Muḥammad Ibn al-Minqâr (d. A.H. 1005=A.D. 1596) and others. After completing his education our author served as a professor in several Madrasahs of Damascus, and delivered lectures in the mosque founded by Sultân Sulaimân I (A.H. 926-974=A.D. 1520-1568). He composed, besides the present work and those mentioned by Brock., vol. ii, p. 290, annotations on Al-Baiḍâwî's commentary

on the Qurân and on *Al-Kashshâf* of Az-Zamakhshari. In A.H. 1010=A.D. 1601 he was appointed Qâdî of the Syrian caravan of the Hajj pilgrims. He died at Damascus on Wednesday, the 13th Jumâdâ I, A.H. 1024=A.D. 1615. See *Khulâṣat al-Aṣṣar*, vol. ii, p. 51; *Dustûr al-ʿIlm*, fol. 21^a; Brock., vol. i, p. 290.

In the preface, after some remarks on the excellence of the *Diwân* of Ibn al-Fârid, the commentator tells us that he wrote this commentary at the request of some of his learned friends. He adds that, in spite of a long search, he could not succeed in finding any previous commentary on the *Diwân*.

The first line commented upon is as follows :--

سابق الاطلاع يطوى البید طی * منعما عرج علی کئبان طی

The commentary ends with a short biographical account of the author of the text.

For other copies see Berlin, Nos. 7718-9; München, Nos. 521-2; Paris, Nos. 3157-8; Leyden, No. 686; Bodl., vol. i, No. 1233; Br. Mus. Suppl., No. 1072; Cairo, vol. iv, p. 268; Nâr ʿUṣmâniyah, Nos. 3970-1; Ayâ Şâfiyah, Nos. 4074-6; Aṣaffiyah, p. 708.

For the printed editions see *Iktifâʾ al-Qunûʾ*, pp. 279-365.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 18th century.

The title-page bears the seal and signature of a certain Maḥmûd Dâʾûd, dated A.H. 1270=A.D. 1852.

No. 2529.

- foll. 30; lines 6, size $15\frac{1}{2} \times 11$; $12\frac{1}{2} \times 9$.

الكواكب الدرية فى مدح خير البرية

AL-KAWÂKIB AD-DURRÎYAH FÎ MADḤI KHAIR AL-BARÎYAH.

A very splendid and exceedingly valuable copy of Al-Bûṣîrî's *Qasîdat al-Burdaḥ*, a well-known poem in praise of the Prophet beginning as follows :--

قال الشيخ الإمام العالم العلامة حجة العرب لسان الأدب قدرة الانام
بقية السلف الكرام ابو عبد الله محمد البوعيري رحمه الله "سبب انشائي"
لهذه القصيدة المباركة اني كنت قد اصابني خلط النح *

The Qaṣidah begins thus:—

أ من تذكر جيران بني سلم * مزجت دمعاجري من مقلة بدم

Al-Bûṣîrî, whose full name is Sharafaddîn Abû 'Abdallâh Muḥammad bin Sa'îd bin Hammâd bin Muḥsin bin 'Abdallâh bin Ṣanhâj bin Hilâl aṣ-Ṣanhâjî ad-Dulâsî بن محمد بن عبد الله بن محمد بن حماد بن حماد بن عبد الله بن منهاج بن هلال الصنهاجي الدلاسي, was born at Bûṣîr (a village in Upper Egypt), A.H. 608=A.D. 1211. He wrote several poems in praise of the Prophet, and died, according to Ibn Ḥajar al-Haiṣamî in A.H. 694=A.D. 1294. See *Afdâl al-Qirâ'*, fol. 3^a, and *Dustûr al-'Ilâm*, fol. 21^b.

The occasion of the composition, as stated by the author in the preface, is that he had been suffering from hemiplegia, which, in spite of all efforts, could not be cured by any physician; he had to give up the idea of medicinal treatment and to form the project of composing the present poem in order to seek God's pity. After composing the poem he saw the Prophet in a dream stroking him, and when he awoke he found himself completely cured.

For other copies see Br. Mus., p. 76; Br. Mus. Suppl., No. 1079; Pertsch, No. 2275; Berlin, No. 7786; Cairo, vol. iv, p. 296; Râmpûr, p. 608; Āṣafiyyah, p. 1249. For printed editions and commentaries, see Brock., vol. i, p. 264; *Iktifâ'al-Qunû'*, p. 280.

Every page is divided into six compartments, each containing a line of the poem; written alternately in small Raiḥân and large Ṣulṣ. The first double page is very richly and fancifully illuminated. At the end the words تمت البردة الشريفة are written in white on a gold ground, enclosed within a richly illuminated border.

Not dated; probably 14th century.

According to a note on the title-page the MS. was presented by 'Abdalqâdir bin Muḥammad Ibn Zuhairah al-Ḥambalî al-Makki to Sulṭân Bâyezîd II (A.H. 886-918=A.D. 1481-1512). This 'Abdalqâdir Ibn Zuhairah was born at Mecca, A.H. 891=A.D. 1486. He held several high posts in his native town as well as in Cairo, and died in A.H. 930=A.D. 1524. For details of his life, see *As-Suḥub al-Wâbilah*, fol. 74^a.

The title-page contains, besides an illegible seal, the seal and signature of a certain Bûstânî Bâshî Aḥmad, dated A.H. 1207 = A.D. 1792.

No. 2530.

fol. 15 ; lines not uniform ; size 9×7 ; 7×5.

The Same.

Another copy of the same Qaṣidah, with a short preface beginning as follows :—

اما بعد حمد الله تعالى و الصلوة على حبيبه و خليه المصطفى فهذه
صورة املاء ناظم هذه القصيدة الشيخ الامام العالم في سبب
انشائها قال كذبت قد اصابني خلط النع *

The Qaṣidah begins as usual.

The MS. was transcribed at Harât by Muḥammad Amîn bin Dānīshmand as-Sultānî, a calligrapher of some repute, who flourished in the latter part of the 9th century of the Hijrah.

Written in good Naskh, with vowel points. The first, the middle and the last lines of every page are in large Ṣulṣ characters, the middle line being always sketched in black and filled with gold.

Dated A.H. 891 = A.D. 1486.

The title-page contains, besides seven illegible seals, several 'Arḍīdahs belonging to officials of the Mughal emperors of Delhi.

No. 2531.

fol. 20 ; lines 8 ; size 6×4½ ; 3½×2½.

The Same.

Another copy of the same Qaṣidah, beginning as usual. The preface is wanting.

Written in very elegant and fully vocalised Naskh, within gold, black and blue ruled borders, with an illuminated frontispiece. The beginning and end of each line are marked by gold roses.

Dated A.H. 921=A.D. 1515.

Scribe : عبد الحق بن محمد السبزواری .

The seals of Nawwâb Wilâyat 'Alî Khân and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 2532.

fol. 67 ; lines 5 ; size $8\frac{1}{2} \times 5\frac{1}{4}$; $4\frac{1}{2} \times 3$.

The Same.

A copy of the same Qaṣīdah, with a metrical Persian version in the margin.

The Persian version begins thus :—

ای زیاد صحبت یارانت اندر ذی سلم
اشک چشم آمیخته با خون روان گشته بهم

Written in fair Nasta'liq. Worm-eaten.

Not dated ; probably 17th century.

The MS. was presented to the library by Mr. Ṣalâhaddīn Khudâbakhsh.

No. 2533.

fol. 60 ; lines 17 ; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

مختصر شرح قصیده البردة

MUKHTAṢAR SHARḤ QAṢĪDAT AL-BURDAH.

It is an abridgment of a commentary on Al-Bûṣîrî's *Qaṣīdat al-Burdaḥ*. By Muḥammad bin 'Abdallâh bin Maḥmûd عبد الله بن محمد بن عبد الله بن محمد بن محمود.

Beginning :—

حامدا لله العلى العظيم و مستعينا بالله العزيز العليم و مصليا على
سيد جميع الاشراف محمد بن عبد الله بن عبد المطلب بن هشام بن
عبد مناف و على آله و صحبه النج *

The author, the precise dates of whose life are not known, tells us in the epilogue that he abridged this commentary from the *Ṭib al-Ḥabīb fi Sharḥ Qaṣīdat al-Ḥabīb* of Abū 'Abdallāh Muḥammad bin Aḥmad Ibn Marzūq at-Tilimsānī.

This At-Tilimsānī, whom Ibn Ḥajar al-'Asqalānī (*Ad-Durar al-Kāminah*, vol. ii, fol. 118^a), on the authority of Ibn al-Khaṭīb, describes as a scholar of considerable repute, was born at Tilimsān, A.H. 711=A.D. 1311. After being initiated in several branches of learning by his brother, Abū Mūsā, he made a journey to Ḥijāz, where he completed his studies under a large number of scholars of Mecca and Medina. He held several high posts in Morocco, Tunis and Egypt, and died in Cairo, A.H. 781=A.D. 1379. See *Ad-Durar al-Kāminah*, vol. ii, fol. 118^b; *Dustūr al-'Ilām*, fol. 134^b; and *Buḡyat al-Wu'āt*, fol. 14^b.

No other copy of the present abridgment is known. For copies of the *Ṭib al-Ḥabīb* see Berlin, No. 7788; Cambridge, No. 57; Kūprilzādah, No. 1306; and Brock., vol. i, p. 265.

Written in Nasta'liq.

Dated A.H. 1267=A.D. 1849.

A seal bearing the name of a certain Sayyid 'Alī Ḥusain al-Ḥasanī al-Ḥusainī is found on fol. 1^a as well as at the end.

No. 2534.

fol. 110; lines 20; size 8½ × 5½; 6½ × 4.

الحاشية على قصيدة البردة

AL-ḤĀSHIYAH 'ALĀ QAṢĪDAT AL-BURDAH.

A very old copy of a commentary (believed to be unique) on Al-Būṣṭrī's *Qaṣīdat al-Burda*, by Badraddīn Abū 'Abdallāh Muḥammad bin Bahādur bin 'Abdallāh at-Turkī al-Miṣrī az-Zarkāshī بدر الدين ابو عبد الله محمد بن بهادر بن عبد الله التركي المصري الزركشى (d. A.H. 794=A.D. 1392; see *Lib. Cat.*, vol. v, part 4, No. 158).

Beginning:—

الحمد لله الذي عظم نبيه و من علينا به و شرفه بالمعكم

و المتشابه الخ *

In the preface the author traces his *Isnād* (the chain of successive teachers) to al-Būṣīrī through two intermediate links, viz., 'Alā'addīn Muḡlaṭā'i (d. A.H. 762=A.D. 1360) and Shaiḡ Nūraddīn al-Hāshimī.

The explanation of each verse is given under two heads, viz., الغريب (explanation of rare words) and الاعراب (grammatical analysis).

No other copy of the work is known.

Written in bold Arabian Naskh. The commentary includes the whole text, written in red.

Dated the 18th Du'l-Hijjah, A.H. 856=A.D. 1452.

Scribe: ... محمد بن محمد.

According to a note on the title-page the MS. was purchased by Al-Hājj Muḡammad bin Khalīl al-Baḡdādī in A.H. 1162=A.D. 1749. This Muḡammad bin Khalīl al-Baḡdādī, a scholar of some repute, was born in Baḡdād, A.H. 1125=A.D. 1713. After the death of his parents he made a journey to Al-Jazīrah and thence to Diyārbakr, where he attended the lectures of Maḡmūd al-Anṭākī. In A.H. 1150=A.D. 1737 he left Diyārbakr for Damascus, where he settled permanently and completed his studies under Muḡammad bin Aḡmad Qālaqsaz (d. A.H. 1164=A.D. 1751), Shamsaddīn Muḡammad bin 'Abdarrahmān al-Ġazzī (d. A.H. 1167=A.D. 1754), Ismā'īl bin Muḡammad al-'Ijlawnī (d. A.H. 1162=A.D. 1749), Ṣāliḡ bin Ibrāhīm al-Jinīnī (d. A.H. 1170=A.D. 1756) and others. He held several high posts at Damascus, where he died in A.H. 1173=A.D. 1759. See *Silk ad-Durar*, vol. iv, p. 39.

No. 2535.

fol. 85; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3$.

شرح قصيدة البردة

SHARḤ QAṢĪDAT AL-BURDAH.

A commentary on Al-Būṣīrī's *Qaṣīdat al-Burdah*, by Shihābaddīn Aḡmad bin Shamsaddīn bin 'Umar az-Zāwulī ad-Dawlatābādī Shihāb al-dīn Aḡmad bin Shams al-dīn bin 'Umar az-Zāwulī al-Dawlatābādī (d. A.H. 849=A.D. 1445; see *Lib. Cat.*, vol. xiv, No. 1117).

The author's name is found not in the body of the text but in the following note, written on the title-page:—

الجزء الاول من نسخة شرح قصيدة البردة لملك العلماء قلنسي
شهاب الدين الدولة آبادي كذا رأيت مكتوبا على ظهر نسخة *

Beginning ---

أ من تذكر جديـوان بذي سلم * مزجت دمعاً جري من مقلة بدم
اللغة - التذكريات أردن - الجار همسايه الجيران جماعة - ذو خداوند -
السلم موضع بالشام النخ *

The commentary includes the whole text written in Naskh, with vowel points. The lexicographical explanation of difficult words in the text is in some cases in Persian.

No other copy of the work is known.

Written in Indian Nasta'liq.

The correct order of the folios should be 1-3, 5-6, 4, 7-9, 15, 11-14, 10, 16-85.

Not dated; probably 18th century.

Three fly-leaves at the end contain a Persian note on physiognomy.

No. 2536.

fol. 67; lines 13, size $8\frac{1}{2} \times 6\frac{1}{2}$: $6 \times 3\frac{1}{2}$.

شرح قصيدة البردة

SHARH QAṢĪDAT AL-BURDAH.

A commentary on Al-Buṣīrī's *Qaṣīdat al-Burdah*, by Zainaddin K̲l̲ālīd bin 'Abdallāh al-Azhārī الأزهرى (d. زين الدين خالد بن عبد الله الأزهرى A.H. 905=A.D. 1499; see Lib. Cat., vol. xx. No. 2095).

Beginning:--

أما بعد حمد الله مستحق الحمد والتبليـل والتكبير والتسبيـح
و الصلوة والسلام على سيدنا محمد صاحب الوجه العظيم النخ *

The commentary was written at the request of the author's nephew.

For other copies see Berlin, No. 7791; München, No. 546; Paris, Nos. 794, 3192; Br. Mus., Nos. 619-20; India Office, No. 822; Escur., No. 304; Alger, No. 1853; Ayâ Şâfiyah, No. 4059; and Cairo, vol. iv, p. 266. See also Hâj. Khal., vol. iv, p. 526, and Brock., vol. i, p. 265.

The work has been printed in Cairo, A.H. 1286.

Written in fair Nasta'liq, with quotations from the text in red.

Dated A.H. 1241=A.D. 1825.

No. 2537.

fol. 331; lines 21; size 8×6; 6×4.

افضل القرى لقراء ام القرى

AFDAL AL-QIRÂ LIQURRÂ' UMM AL-QURÂ.

A commentary on *Al-Qaṣīdat al-Hamziyah* of Al-Būṣīrī composed in praise of the Prophet, by Shihābaddīn Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al-Ḥaṣamī شهاب الدين أحمد بن محمد بن علي بن حجر الهيثمي المكي (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبينا محمدا صلى الله عليه وسلم بكتاب
اخرس الفصحاء و اعجز الباغاء عن التفوه بمثل اقصر سورة من سورة بل
آية من آياته الخ *

The real title of Al-Būṣīrī's poem is ام القرى; but it is generally called القصيدة المبررة في المدائح النبوية. The commentary was first entitled المنحج المكي, and later افضل القرى لقراء ام القرى. It was composed, in A.H. 966=A.D. 1558 (see the colophon of the copy No. 2538 below).

For other copies see Berlin, No. 7830; Leyden, No. 725; Paris, No. 3197; India office, Nos. 824-6; Brill-Houtama, No. 26; Escur., No. 315; Alger, Nos. 1852-3; Cairo, vol. iv, p. 333; Yeni, No. 1011; Nūr 'Uṣmāniyah, Nos. 4070-1; and Būhār, No. 431.

The work has been thrice printed in Cairo, viz., A.H. 1292, 1303 and 1307.

For other commentaries see Hāj. Khal., vol. iv, p. 557.

Written in Arabian Naskh. The words explained are in red.

Dated the 14th Ramadān, A.H. 1043=A.D. 1633.

The title-page contains a short biographical account of the author.

No. 2538.

fol. 292; lines 21; size $11\frac{3}{4} \times 8\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus:—

قال المؤلف رحمه الله تعالى ورضى عنه وعتا و عن جميع المسلمين
والمسلمات وافق الفراغ منه قرب نصف ليلة الجمعة ثانی جمادی
الاولی سنة ست و ستین و تسع مائة كان الفراغ من رقعها
عصر يوم الجمعة المبارك ثانی عشر شهر شعبان الكريم سنة سبع و اربعین
و مائة و الف *

The colophon quoted by the scribe tells us that the work was composed in A.H. 966=A.D. 1558.

Written in elegant Arabian Naskh, within yellow, green and double red ruled borders. The verses of Al-Būsirī's poem are written in light green.

Dated A.H. 1147=A.D. 1734.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 1165=A.D. 1752.

No. 2539.

foll. 79; lines 23; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية على شرح الهمزية

HĀSHIYAH 'ALĀ SHARḤ AL-HAMZĪYAH.

The present MS. is defective at the beginning. It contains neither title nor author's name; but in an endorsement on fol. 1* it is said to be a fragment of the author's original draft of a gloss on Al-Haṣṣamī's commentary on Al-Būṣīrī's Hamzīyah in praise of the Prophet. The name of the author of the gloss cannot be traced, but he was a scholar of the 12th century A.H.; see colophon quoted below.

The MS. opens abruptly thus:—

العلامة الرزقاني في شرح المواهب و قدمت الجواب عن
استشكاله بان مرادة الجدات وجدات الجدات من قبل الابوين
انتمى وقال التلمساني في شرح الشفا هذا ابعد و الله اعلم يرجع الى
امه عليه الصلاة والسلام و ام ابيه و ام كل اصل من الطرفين من جهة الآباء
و الامهات النعم *

The colophon reads thus:—

و كان الفراغ من تعليقها يوم الاحد المبدل التاسع عشر شهر ربيع الثاني
من شهر سنة ثمان و ستين و مائة و الف من هجرة خاتم الرسل عليه
افضل الصلاة والسلام *

According to this the work was completed on Sunday, the 19th Rabi' II, A.H. 1168=A.D. 1754.

No other copy of the work is known.

Written in Naskh, with additions and alterations in the margin.

Dated A.H. 1168=A.D. 1754.

Marginal notes are not frequent.

No. 2540.

foll. 8; lines 19; size $8 \times 4\frac{1}{2}$; 7×4 .

شرح كافية البديعة

SHARH KĀFIYAT AL-BADĪ'IYYAH.

A commentary by Şafiaddin 'Abdal'aziz bin Sarâyâ al-Hillî on his own Badî'iyah, a poem in praise of the Prophet, illustrating poetical figures.

Beginning:--

الحمد لله الذى حل لنا سحر البيان *

The author, Şafiaddin al-Hillî, an illustrious poet and philologist of great talent, was born at Hillah in A.H. 677=A.D. 1278. After completing his education he engaged in trade, in which capacity he visited numerous distant places, such as Syria, Egypt and Maridin. During his travels he made the acquaintance of rulers and noblemen of various places, and wrote poems in praise of them. He attached himself for a long time to the court of Gâzi Najmaddin al-Manşûr (A.H. 693-712=A.D. 1294-1312), ruler of Maridin, in whose praise he composed his poem entitled *Durar an-Nuḥûr fî Madâ'ih al-Malik al-Manşûr* (see Leyden, No. 732). He also wrote poems in praise of An-Nâsir Muhammad bin Qalâ'ûn, Bahî Mamlûk King of Egypt, and Al-Mu'ayyad Ismâ'il (A.H. 710-733=A.D. 1310-1332), ruler of Hamât. He died at Bagdad, according to Zainaddin Ibn Ḥabib, in A.H. 750=A.D. 1349, or according to Aṣ-Ṣafadî, in A.H. 752=A.D. 1351. See *Ad-Durar al-Kâminah*, vol. i, fol. 290; *Dustûr al-Ilâm*, fol. 80^a; Brock., vol. ii, p. 159.

The first line of the poem reads thus:--

ان جئت سلما نسل عن جيدة العلم * و افرا السلام على عرب بدنى سلم

In the preface, after mentioning the names of early writers on 'Ilm al-Badî', the author states that his own Badî'iyah consists of 145 Baits, and illustrates 151 poetical figures. Cf. Hâj. Khal., vol. ii, p. 33.

For other copies see Ber'in, Nos. 7349-52; Gotha, No. 2793; Paris, Nos. 3206-7, 3248; Escur., Nos. 240, 390; Br. Mus. Suppl., No. 986; and Cairo, vol. vi, p. 262.

Written in small Indian Nasta'liq. The commentary includes the entire text of the Badi'iyyah, written in Naskh. The last folio is seriously damaged.

Not dated; probably 18th century.

No. 2541.

fol. 12; lines 11; size $6\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3$.

القصيدۃ التائيہ

AL-QAṢĪDAH AT-TÂ'İYYAH.

A poem in praise of the Prophet, by Taqīaddīn 'Alī bin 'Abdal-kāfi as-Subkī ash-Shāfi'ī الشانعی السبکی الشافعی (d. A.H. 756 = A.D. 1355; see Lib. Cat., vol. xiii, No. 907).

Beginning:—

تیقظ لنفس عن هداها تولت * وبا در نفی التأخیر اعظم رحشة

A copy of the work is noticed in Br. Mus., No. 610.

Written in Arabian Naskh.

Dated A.H. 1239 = A.D. 1824.

Scribe: السيد محمد ... الشانعی.

No. 2542.

fol. 218; lines 25; size $10\frac{1}{2} \times 9$; $8\frac{1}{2} \times 5$.

الحان السواجع

ALḤÂN AS-SAWÂJĪ'.

A collection of the author's poetical correspondence with contemporary scholars.

Author: Ṣalāḥaddīn Abū's-Ṣafā Khaliḥ bin Aibak as-Ṣafadī صلاح الدين ابو الصفا خليل بن ايبك الصفدي (d. A.H. 784 = A.D. 1363; see Lib. Cat., vol. xii, No. 652).

Beginning:—

الحمد لله الذي جعل الباسى اميرا وقدر للمراجع ان يكون مامورا و مرج

بينهما بحران [sic] بلنقيان يخرج منهما اللؤلؤ منظوما و منذورا النجم *

The work is arranged alphabetically according to the proper names of the author's correspondents, beginning with [Ibrāhim bin] Aḥmad bin Muḥammad al-Qāḍī Aminaddīn Ibn Gānim and ending with Yūsuf bin Muḥammad bin Aḥmad bin Šāliḥ bin Šārim bin Maḥlūf al-Qāḍī al-Fāḍil Nūraddīn al-Anṣārī al-Khazrajī al-Fayyūmī al-Miṣrī. The dates of correspondence range from A.H. 716=A.D. 1316 to A.H. 760=A.D. 1359.

The full title of the work, as given in the colophon, is as follows:—

الحان السواجع بين المبلدى والمرجع *

Cf. Hāj. Khal., vol. i, p. 401.

For the author's original work see Berlin, No. 8631. For other copies see Br. Mus. Suppl., No. 1016; Paris, No. 2067; Escur., No. 326; Bodl., vol. i, No. 380; Casiri, No. 324; and Brill-Houtsma, No. 55. See also Brock., vol. ii, p. 32.

The MS. was transcribed by An-Nāṣir bin Aḥmad, the great grandson of Al-Muṭaḥhar (d. A.H. 980=A.D. 1572; see 'Aqīlat ad-Daman, fol. 117*).

Written in elegant Arabian Naskh, with an illuminated title-page and 'Unwān. The headings are in red or in some cases in light green.

Dated A.H. 1028=A.D. 1619.

Fol. 2* contains a note by a certain Muḥammad bin Hāshim bin Aḥmad al-Ḥamzī al-Ḥasanī, stating that the MS. was purchased by him from one Al-Ḥājj Yahyā bin Ismā'il in A.H. 1210=A.D. 1795.

No. 2543.

fol. 32; lines 21; size 8×5½; 6×3½.

[مختصر سوق الرقيق]

[MUKHTAṢAR SŪQ AR-RAQÎQ.]

An abridgment of Ibn Nubātah's *Sūq ar-Raqîq*, a *Dīwān* consisting chiefly of amatory poems. Cf. Hāj. Khal., vol. iii, p. 631.

The abbreviator's name is not known.

The preface begins thus:—

حمداً لله الذى اشرق من شمس معارفه انوار المعارف واتصف من
اراد من عبده با بدع العوارف وبعد بهذا التقاط درر و ابي

No. 2544.

fol. 164; lines 17; size $8 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ديوان الحكّاك

DÎWÂN AL-HAKKÂK.

The *Diwân* of *Ash-Shaikh Raḡiaddin Abû Bakr bin Muḥammad al-Hakkâk* الحكّاك الشيخ رضى الدين ابو بكر بن محمد.

Beginning:—

الحمد لله المتعلّى باحدثه فى محلى وحدانيه الباطن بغييب
ذاته فى ظاهر شهادة صفاته الن *

Al-Hakkâk, a poet and *Sûfi*, belonged to a family residing at *Al-Jawz*, a village in *Abyssinia*. He died, according to *Dustûr al-I'lâm*, fol. 37*, in A.H. 799=A.D. 1396. See also *Brook.*, vol. ii, p. 10, where it is stated that *Al-Hakkâk* died in *Syria* about A.H. 752=A.D. 1351.

In a rather diffuse preface, written in rhymed prose, the author says that he had been urged by some literary friends to collect his compositions into a *Diwân*, and had, after some hesitation, complied with their wish.

The *Diwân* consists of *Qasîdahs*, letters in prose and verse and occasional poems, arranged in chronological order. From the headings sometimes prefixed, it appears that the principal correspondents of the author were *Muḥammad Zainal-‘Âbidîn al-Qalîf*, *Yahyâ bin Muḥammad an-Nûr*, *Wajihaddin ‘Abdarrahmân bin Muḥammad al-‘Alawî*, *Shaikh Yu‘qûb al-Hindi*, *‘Afîfaddin ‘Abdallâh bin ‘Abdarrahmân al-‘Alawî*, and *Sharafaddin Ismâ‘il bin Ibrâhîm al-Jabartî* (d. A.H. 806=A.D. 1403; see *Dustûr al-I'lâm*, fol. 29^b).

The dates found in the headings range from the month of *Ramadhân*, A.H. 770=A.D. 1368 to the month of *Şafar*, A.H. 797=A.D. 1394.

The first poem begins with the following line:—

مررت بكى درنه انكين راع * و لا يذو لعمى بنبل انبراع

The present copy is incomplete at the end. The last piece breaks off with the following verse:—

اعرض و سمع و عسر حيدة * و اراح و انا حسرة احيدة

For other copies see Gotha, No. 2303, and Escur., No. 372.

Written in elegant Arabian Naskh, with the headings in red.

Not dated; probably 16th century.

The title-page contains, besides the signatures of several former owners of the MS., the following seals:—

1. A seal bearing the name of Abū Sa'īd Imāmaddin Aḥmad, the servant of Muhiyaddin 'Ālaingir Ġāzī (A.H. 1069–1118=A.D. 1659–1707), dated A.H. 1088=A.D. 1677.

2. Two seals of Wājid 'Alī Shāh, the last king of Audh.

3. A seal bearing the inscription بر امدای دین شد مظفر حسین, dated A.H. 1277=A.D. 1860.

No. 2545.

fol. 84; lines 15; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3$.

ديوان الشيخ على الوفاي

DĪWĀN AṢH-SHAIKH 'ALĪ AL-WAFĀ'Ī.

An old copy of the Diwān of Aṣh-Shaikh Abu'l-Hasan 'Alī bin Muḥammad bin Muḥammad bin Wafā' aṣh-Shādīlī al-Iskandarī al-Wafā'ī الشيخ ابر الحسن علي بن محمد بن محمد بن وفا الشاذلي الاسكندري الوفاي.

The poet, a great saint of Egypt, was born in A.H. 759=A.D. 1357. He died in Cairo, A.H. 807=A.D. 1404. See Ḥusn al-Muḥādarah, fol. 133^b; Al-Qabs al-Hāwī, fol. 153^a; Dustūr al-I'ḷām, fol. 153^b; Brock., vol. ii, p. 120.

The Diwān is chiefly composed of religious and Ṣūfī poems, arranged in alphabetical order.

The first poem begins with the following verse:—

حققت عهد محبتی و لائى * بشهود توحيدى و حکم وفاي

For other copies see Berlin, Nos. 7980–1; Br. Mus., No. 625; and Escur., No. 445.

Written in fair Arabian Naskh, with vowel points.

Not dated; probably 16th century.

The title-page contains a seal bearing the name of a certain 'Abdalḥamīd Nāfi'.

No. 2546.

foll. 59; lines 17; size $9 \times 6\frac{1}{2}$; 6×4 .

ديوان الجعبرى

DÎWÂN AL-JA'BARÎ.

The Diwân of Muḥammad bin Abî Bakr al-Ja'barî محمد بن أبى بكر الجعبرى, with the following inscription:—

قال الشيخ الإمام العابد الزاهد القدوة الأديب محمد بن أبى بكر
الجعبرى شيخ الصوفية بالخانقاه الصالحية *

The poet, a Sâfi of the *Sâlihiyyah* convent, Cairo, died, according to Brock., vol. ii, p. 166, in A.H. 820=A.D. 1417.

The Diwân is chiefly composed of religious and mystic poems, arranged without regard to rhyme or chronology, with headings indicating metres. The first poem begins with the following verse:—

اضحك محبك ساكب العبرات * يا من ممتلى فى هواه حياتى

The colophon reads thus:—

قد تم ديوان الشيخ الجعبرى رضي الله عنه من اوله الى آخره علمه
التمام و الكمال و الحمد لله على كل حل *

For other copies see Berlin, No. 7890; Gotha, No. 2311; Wien, No. 489; Br. Mus., No. 770.

The MS. was transcribed at Aleppo for a certain As-Sayyid Maḥmūd Baiṭâr.

Written in a rather cursive Arabian Naskh, with the headings in red.

Dated A.H. 1297=A.D. 1880.

No. 2547.

foll. 236; lines 32; size $10\frac{1}{2} \times 6\frac{1}{2}$; $9 \times 9\frac{1}{2}$.

تقديم أبى بكر

TAQDÎMU ABÎ BAKR.

A commentary by Abu'l-Maḥâsin Taqiaddin Abû Bakr bin 'Alî, better known as Ibn Hîjjah al-Ḥamawî al-Qâdirî al-Ḥanafî

ابو المعاسن تقي الدين ابي بكر بن علي المعروف بابن حجة الحموي القادري الحنفي, upon his own *Bad'iyyah*, a rhetorical poem in praise of the Prophet, composed in the same metre and with the same rhymes as Al-Bûṣîrî's famous poem, *Al-Qaṣîdat al-Burdah* (No. 2529 above).

Beginning:—

قال الشيخ الامام العالم الحجة الاديب البار تقي الدين ابو بكر بن
حجة القادري الحموي منشع ديوان الانشاء الشريف بالديار المصرية
تغمده الله بالرحمة و الرضوان الحمد لله البديع انفع الذي احسن ابتداء
خلقنا بصنعه و اولانا جميل الصنيع الم *

The author, a poet of genius and a philologist of great talent, was born at Ḥamât about A.H. 767=A.D. 1365. He was first engaged in the craft of a button-maker, hence his surname is *Azrârî*. At a later period he devoted himself to study, and visited Mawṣil, Damascus and Cairo for the sake of acquiring learning. In Cairo he wrote poems in praise of Qâḍî'l-Qudât Ibrâhîm Ibn Jamâ'ah (d. A.H. 790=A.D. 1388) and Fakhraddîn Abu'l-Faraj 'Abdarrahîm bin 'Abdarrazzâq Ibn Makânîs (d. A.H. 794=A.D. 1392). He left Cairo for Damascus. When he arrived it was in flames, undergoing siege by Saifaddîn Az-Zâhir Barqûq (A.H. 784-801=A.D. 1382-1398). He wrote a long letter to the aforesaid Ibn Makânîs, describing the horrible fate of Damascus. Thence he went to his native town Ḥamât, where he composed poems in praise of 'Alâ'addîn Ibn Abî'l-Baqâ', Qâḍî of Damascus, Aminaddîn al-Ḥimṣî and others. In the time of Sultân Al-Mu'ayyad Shaikh (A.H. 815-824=A.D. 1412-1421) he revisited Cairo, where he was appointed as a Munshî in the *Dîwân* by Nâsiraddîn Ibn al-Bârîzî, the prime minister. In A.H. 830=A.D. 1427 he left Cairo for his native town Ḥamât, where he devoted himself entirely to the composition of his valuable books. He died at Ḥamât, on the 25th Sha'bân, A.H. 837=A.D. 1433. See Mu'jam of Ibn Fahd, fol. 64^a; *Dustûr al-'Ilâm*, fol. 39^a; Brock., vol. ii, p. 15.

The first line of the poem reads thus:—

لى فى ابتدا مدحك يا عرب ذى سلم
براعة تستهل الدع فى العلم

According to Hâj. Khal., vol. ii, p. 34, the poem consists of 143 Baits, and illustrates 136 poetical figures.

The commentary, which is also entitled *Khiznat al-Ādab Wa Gāyat al-Arab*, was composed at the instance of the aforesaid Nāṣiraddīn Ibn al-Bārīzī. It is full and exhaustive. Each figure is illustrated by corresponding lines of previous Badīʿiyyahs, and by copious examples from the whole range of Arabic poetry. It was completed, as stated by the author at the end, in A.H. 826=A.D. 1423.

For other copies see Berlin, Nos. 7361-4; Gotha, Nos. 2795-6; Paris, Nos. 3213-7; B. Mus. Suppl., No. 985; Escur., Nos. 294, 436; Cairo, vol. iv, pp. 135, 219; Ayā Ṣūfiyah, No. 4053; Nūr ʿUṣmāniyah, Nos. 3995-6; Kūprilizādah, No. 1305; Rāmpūr, p. 585; and Bāhār, No. 398.

The work has been thrice printed, viz., in Calcutta, A.H. 1230; in Būlāq, A.H. 1273; and in Cairo, A.H. 1304.

Written in fair Arabian Naskh, within red ruled borders. The commentary includes the whole text, written in bold Naskh.

Dated A.H. 1096=A.D. 1685.

The title-page contains, besides the signature of ʿAbdallāh bin ʿAlī bin ʿIzzaddīn al-Akwaʿ, for whom the MS. was transcribed, a note by Ibrāhīm, son of Al-Mutawakkil Qāsim (A.H. 1128-1139=A.D. 1716-1726), Imām of Ṣanʿā, stating that it was presented to him by ʿAlī bin Zaid al-Ḥayawānī in A.H. 1178=A.D. 1764.

Eight fly-leaves at the beginning contain, besides miscellaneous notes and extracts from other books, a table of poetical figures, with references to the folios of the MS.

Fol. 1^b contains a seal bearing the inscription لسان السلطان محمد لسان الدولة منشي محمد صفدر على خان بهادر, dated A.H. 1277=A.D. 1860.

No. 2548.

fol. 32; lines 19; size 8×6; 6×4.

التحفة الصفية في شرح الابيات الصوفية

AT-TUḤFAT AṢ-ṢAFIYAH FĪ SHARḤ AL-ABYĀT AṢ-ṢŪFIYAH.

A Ṣūfi poem on the true knowledge of God, by Jamāladdīn Abū ʿAbdallāh al-Hādī bin Ibrāhīm bin ʿAlī bin al-Murtaḍā bin al-Hādī Ḥaʿl-Ḥaqq Yahyā bin al-Ḥusain bin al-Qāsim bin Ibrāhīm bin Rasūlallāh جمال الدين ابو عبد الله الهادي بن ابراهيم بن علي بن المرتضى بن

[sic] الهادى الى الحق يعقوب بن الحسين بن القاسم بن ابراهيم بن رسول الله with a full commentary by his brother Muhammad bin Ibrahim.

The first line of the poem reads thus:—

تقدم وعدكم فمنى الوفاء * و طال بعادكم فمنى اللقاء

The commentary begins thus:—

الحمد لله الذى خص المقربين بحبه و أنسهم بقربه
و بعد فان طرق الخير ما زالت تزداد و عورة و توقع السالكين فى كل ضرورة
الا من اتخذ العزلة عن الخلق سفينة نجاة و الذكر للخالق سبحانه اذيس
خلواته الخ *

A short biographical notice of the commentator is given by his contemporary biographical writer 'Umar Ibn Fahd (d. A.H. 885=A.D. 1480) in his *Al-Mu'jam*, fol. 176, where it is stated that he was born in Yemen about A.H. 765=A.D. 1363. Ibn Fahd, who personally met him at Mecca in A.H. 829=A.D. 1426, describes him as a man of great learning, deeply versed in *Hadīṣ*, *Tafsīr* and jurisprudence. His ancestors belonged to the Zaidī sect; but he himself was inclined to the Sunni Faith, in support of which he wrote a work in four volumes, entitled *القواصم فى الذب عن سنة ابي القاسم*. He died on Tuesday, the 15th Muḥarram, A.H. 840=A.D. 1436.

No other copy of the work is known.

Written in fair Arabian Naskḥ. It appears from the original pagination of the MS. that foll. 4-5, which should come in their proper order, have been wrongly placed after fol. 1.

Dated A.H. 1086=A.D. 1675.

At the end is an anonymous poem, beginning as follows:—

ما زال قلبى تحس و جدا * لما تذكركم و نجا

No. 2549.

fol. 114; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

نزهة النفوس و مضحك العيوس

NUZHAT AN-NUFŪS WA MUDḤIK AL-'ABŪS.

A collection of impudent and humorous poems and anecdotes, by Nūraddīn Abū'l-Ḥasan 'Alī Ibn Sūdūn al-Basbugāwī al-Ḥanafī

al-Qāhiri العنقى البسفارى البسفارى, a licentious poet of Egypt. He was born in Cairo, A.H. 810=A.D. 1407, and died at Damascus, according to Brock., vol. ii, p. 17, in A.H. 878=A.D. 1473. See also *Dustūr al-I'lam*, fol. 69*, where his death is placed in A.H. 868=A.D. 1463.

Beginning :—

..... الحمد لله المنعم عند قبض النفوس بشرح الصدور
قال مؤلف هذه الحروف الفقير الى الله تعالى على ابن سودون البسفارى
و ابن زوجته ايضا غفر الله تعالى لهما و له و جعل معهما فى الجنة منزله
اما بعد فلما كنت فى حال الصغر ساكن القلب من تحريك هم الغيال
الشم *

Cf. Haj. Khal., vol. vi, p. 337.

The work was completed, as stated at the end, on the 8th Du'l-Hijjah, A.H. 863=A.D. 1459.

For other copies see Escur., No. 450; Paris, No. 3220; Bodl., vol. i, No. 424; Berlin, Nos. 7909-10, where the contents of the work are described.

The work has been lithographed in Cairo, A.H. 1280.

Written in fair Arabian Naskh, with the headings in red. The first and last folios are in a later hand.

It appears from the original pagination of the MS. that foll. 64-68, which should come in their proper order, have been misplaced in binding after fol. 57.

Not dated; probably 17th century.

No. 2550.

fol. 269; lines 21; size 10×6; 7½×3½.

روضۃ العشاق و بهجة المشتاق

RAWḌAT AL-'USHSHÂQ WA BAHJAT AL-MUSHTÂQ.

The *Diwân* of Māmāih al-Anjishārī, with the following title :—

ديوان ماميه الانجشارى المسمى ببهجة العشاق و روضة المشتاق *

Beginning :—

احمد الله جهد من ابتكر عرائس ايكار الافكار اما بعد
يقول [sic] العبد الفقير المعترف بالعجز والتقصير محمد بن احمد الرومى
لما سالت ان يرزقنى الله الافنان بفن النظام لعل ان اكون منتظما
فى سلك النظام *

The author, Muḥammad Māmaiḥ bin Aḥmad al-Qusṭantīni ar-Rūmī the Rūmī, an illustrious poet of Constantinople, was born in A.H. 930=A.D. 1524. He died at Damascus, according to *Dustūr al-ʿIlām*, fol. 125^a, in A.H. 987=A.D. 1579. See also Cairo, vol. iv, p. 240, where his death is placed in A.H. 985=A.D. 1577.

The *Diwān* is not alphabetically arranged. It begins with six *Qaṣīdahs* in praise of the Prophet, the first of which opens as follows :—

شجا مهجتى طير على الايك ساجع
و تغريدة المحزون للقلب صاعد

There is no apparent system in the arrangement of the remainder of the *Diwān*, which contains *Qaṣīdahs*, *Mukhammasāt*, elegies and occasional poems. The last piece reads thus :—

ان الفتى كان سكرانا بوحدة * فلن يلومونه [sic] فى العجم والعرب
فكيف يا صاح سكرانا باربعة * من الطلا والهوى واللحظ والشنب

For other copies see *Nūr ʿUṣmāniyah*, No. 1782, and Cairo, vol. iv, p. 240.

The MS. was transcribed for Al-Muṭaḥhar bin Yahyā bin Muḥammad bin al-Ḥasan bin Amīr al-Muʾminin, an Imām of Ṣanʿā.

Written in fair Arabian Naskh, within double red ruled borders. Worm-eaten and water-stained.

Dated A.H. 1063=A.D. 1653.

Scribe : محمد بن يعقوب الواقفى الملقب بزنبور.

The title-page contains notes by several former owners about their purchase of the MS.

A seal bearing the name of a certain Al-Ḥasan bin Aḥmad bin Maḥmūd is found on a fly-leaf at the end.

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

fol. 36^a-45^b.

II.

لامية العجم

LÂMIYAT AL-'AJAM.

A poem composed in imitation of Aṣḥ-Ṣhanfarâ's *Lâmiyat al-'Arab* (No. 2506 above) by Mu'ayyidaddin Abû Ismâ'il al-Ḥussain at-Ṭuḡrâ'i (d. A.H. 513=A.D. 1119). See No. 2521 above.

Beginning:—

اصالة الراى صانتنى عن الخطل * وحلية الفضل زانتنى لدى العطل

Written in beautiful Ṣulṣ, with interlinear and marginal notes.

Not dated; probably 18th century.

The title page contains the seals and signatures of several former owners of the MS.

No. 2552.

fol. 43; lines 25; size 8½ × 5½; 7 × 3½.

ديوان الكرىمى

DÎWÂN AL-KARÎMÎ.

Fragment of the Diwân of Muhammad bin Yûsuf al-Karîmî
ad-Dimaṣḥqî معمد بن يوسف الكرىمى الدمشقى.

The poet's name is found in the following line (fol. 4^a):—

ان الكرىمى الذى سجدت * لمقامه الادبا و انصبوا

The short prefatory note, with which the Berlin copy (No. 7987) begins, is found on fol. 12^b.

Al-Karîmî, an illustrious poet and a philologist of considerable talent and repute, was born at Damascus, A.H. 1008=A.D. 1599. He was a close follower of Aṣḥ-Shaikh Abu't-Tayyib al-Ġazzî, whose method and style he imitated in his compositions. He also took lessons from Muftî Faḍlallâh bin 'Îsâ (d. A.H. 1039=A.D. 1629),

Shaikh 'Abdarrahmân al-'Imâdi (*d.* A.H. 1051=A.D. 1641), **Shaikh 'Umar al-'Qârî** (*d.* A.H. 1046=A.D. 1636), and others. He was well-versed in three languages, viz., Arabic, Persian and Turkish, in each of which he composed poems. He visited Constantinople thrice, and made acquaintance with **Shaikh al-Islâm Yahyâ bin Zakariyyâ** (*d.* A.H. 1053=A.D. 1643) and other noblemen and composed poems in their praise. In A.H. 1034=A.D. 1624 he was appointed Qâdi of the Syrian caravan of Hajj-pilgrims. He died on Thursday, the 7th Rabi 'I, A.H. 1068=A.D. 1657. For further particulars of his life see *Khulâsat al-Aṣṣar*, vol. iv, pp. 273-280, Brock., vol. ii, p. 276.

The *Diwân* is chiefly composed of *Qaṣīdahs* or laudatory poems, arranged without regard to rhyme or chronology.

The present fragment opens abruptly with the following verse:—

هو مولا اعد مدحى علا * نعمة لى بشرها لا اقوم

For other copies see Berlin, Nos. 7987-8, and Br. Mus., No. 634.

Written in Arabian Naskh, within red ruled borders.

Not dated; probably 18th century.

No 2553.

fol. 460; lines 17; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

انوار الربيع

ANWÂR AR-RABÎ.

A commentary by **Ṣadraddîn 'Alî bin Aḥmad bin Muḥammad Mu'âṣim bin Ibrâhîm al-Madanî ash-Shîrâzî**, better known as **As-Sayyid 'Alî Khân** **مدر الدين على بن احمد بن محمد معصوم بن ابراهيم المدنى الشيرازى** (*d.* A.H. 1117=A.D. 1705), upon his own *Bad'iyyah*, or poem in praise of the Prophet, illustrating poetical figures.

Beginning:—

الحمد لله بديع السموات و الارض و بعد فان العبد الفقير
الى ربه الغنى عليا صدر الدين المدنى ابن احمد نظام الدين الحسينى
الحسينى سميته انوار الربيع فى انواع البديع الخ *

Some account of the author's life has been given in Lib. Cat., vol. xii, No. 995, in connection with his work entitled *Sulāfat al-'Aṣr fī Maḥāsin A'yān al-'Aṣr*.

We learn from the preface that the author first composed a poem in imitation of one written by Ibn Hījjah, and then wrote upon it an extensive commentary, from which he subsequently abridged the present concise one. After the preface comes a *Muqaddimah* (introduction) on early writers of Badi'iyyahs.

The first line of the poem reads thus:—

حسن ابتدائي بذكر [ى] جيرة الحرم
له براءة شوق يستهبل دمي

The poem, which contains 154 Baits, was composed in the space of twelve nights, A.H. 1077=A.D. 1666. The commentary, which is full and exhaustive, was completed, as stated by the author at the end, in A.H. 1093=A.D. 1682. The words طيب الختام form a chronogram for the date of composition.

At the end is an appendix containing notices of the following eight authors of Badi'iyyahs:—

1. Shamsaddin bin Jābir al-Andalusī (d. A.H. 780=A.D. 1378).
2. Abū Ja'far al-Ġarnāṭī (d. A.H. 779=A.D. 1377).
3. 'Izzaddīn al-Mawṣilī (d. A.H. 789=A.D. 1387).
4. Taqīaddīn Abū Bakr Ibn Hījjah al-Ḥamawī (d. A.H. 837=A.D. 1433).
5. Sharafaddīn Ibn al-Muqri (d. A.H. 837=A.D. 1433).
6. Jalāladdīn as-Suyūṭī (d. A.H. 911=A.D. 1505).
7. Aṣh-Shaikh Wajihaddīn al-'Alawī (d. A.H. 917=A.D. 1511).
8. Aṣh-Shaikh 'Abdalqādir aṭ Ṭabarī (d. A.H. 1033=A.D. 1623).

It should be noted here that the copy noticed below contains notices of nine authors instead of eight. The notice of Ṣafiaddīn al-Ḥillī (d. A.H. 750=A.D. 1349) is wanting here.

For other copies see Berlin, No. 7384; Leyden, No. 340; Brill-Houtsma, No. 440; Paris, No. 3255; Br. Mus. Suppl., No. 990; Cairo, vol. iv, p. 209; and Rāmpūr, p. 560.

Written in fair Indian Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

No. 2554.

fol. 174; lines 21; size 12×8; 8×4.

The Same.

Another copy of the same work, complete in three separate volumes.

Vol. I.

Beginning:—

الحمد لله بديع السموات والأرض النخ *

The volume ends with comments on the following line of the Badi'iyyah:—

هَجَوْتُ فِي مَعْرِضِ الْمَدْحِ الْعَسُودَ لَهُم
وَقُلْتُ إِنَّكَ ذُو صَبْرٍ عَلَى السَّدَمِ

No. 2555.

fol. 152; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the following line of the Badi'iyyah:—

لَمْ يَكْتَفُوا بَنِي عَمِيدٍ فِي مَحَبَّتِهِمْ * بَلْ كُلُّ ذِي نَظَرٍ فِيهِمْ أَرَادَ تَسْمِي

The volume ends with comments on the following line of the Badi'iyyah:—

كَمْ مَشْهُورٍ [sic] فِي الْخَلْقِ مِنْ عِلَلٍ * وَ مَا لِعَيْسَى يَدُ فِيهَا فَلَانِهِمْ

No. 2556.

fol. 237; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, beginning with the following line of the Badi'iyyah:—

وَأَدَمُ إِذْ بَدَأَ عَزَّوَارَ زَلَّتْهُ * تَوَسَّلَ تَعَدَّى اللَّهُ فِي الْقَدَمِ

The volume ends with an appendix containing notices of nine authors of *Badi'iyyahs*.

All these three volumes are written by one and the same scribe, in fair Indian Naskh. The headings are in red. Not dated; probably 19th century.

No. 2557.

fol. 130; lines 15; size 9×6; 7×4½.

الدر المنظوم لذوى العقول والفهوم

AD-DURR AL-MANẒŪM LIDAWI'L-
'UQŪL WA'L-FUHŪM.

The *Diwān* of As-Sayyid 'Abdallāh bin 'Alawī al-Ḥusainī al-Ḥaddādī السيد عبد الله بن علوي الحسيني الحدادي.

The first piece is a *Qaṣīdah* in thanks to God, beginning:—

يا ربنا يا ربنا * يا رب يا اهل الثنا

The poet, who belonged to the Bâ'alawī family of Tarīm, was born in A.H. 1044=A.D. 1634. He lost his sight at an early age. He is described by Al-Murādī as a man of extraordinary talent and memory. He received his education from Qāḍī Sahl bin Aḥmad Bāḥasan (d. A.H. 1076=A.D. 1665; see *Al-Maṣhra'* ar-Rawī, vol. ii, fol. 205^a) and several other eminent scholars. In A.H. 1079=A.D. 1668 he made a pilgrimage to Mecca. Besides the present work and those mentioned in Brock., vol. ii, p. 408, the following seven compositions of his are enumerated in *Silk ad-Durar* (vol. iii, p. 92):—

- (1) رسالة المعاونة و الموازنة للراغبين فى طريق الآخرة
- (2) اتحاف السائل باجوبه المسائل
- (3) شرح ابيات الشيخ عبد الله بن ابي بكر العيدروس
- (4) الفقاوى
- (5) رسالة المريد
- (6) رسالة المذاكرة
- (7) الفصول العلمية

He died on the 7th Du'l-Qa'dah, A.H. 1132=A.D. 1729. For further particulars of his life and works see *Silk ad-Durar*, vol. iii, p. 92; *Al-Mashra' ar-Rawi*, vol. iii, fol. 71^a; *Tâj at-Tabaqât*, vol. xii, part 3, fol. 211^a; *Brock.*, vol. ii, p. 407.

The poems are arranged in alphabetical order according to rhymes. Some of them have headings showing to whom they were addressed, or on what occasion they were composed. The dates contained in the headings range from A.H. 1071=A.D. 1660 to A.H. 1131=A.D. 1719.

A copy of the work is noticed in *Cairo*, vol. iv, p. 231.

The work has been printed in *Bombay*, 1883.

Written in *Arabian Naskh*, with the headings in red.

Dated A.H. 1248=A.D. 1832.

Scribe: سالم بن حماد بن محمد.

No. 2558.

fol. 29; lines 18; size 8½×6; 5½×4.

ديوان الشمس

DIWÂN AŞH-SHAMMÂS.

The *Diwân* of *Ash-Shammâs* 'Abdalmu'ti al-Himsî الشمس عبد المعطي الحمصي, a Christian priest and poet of Aleppo, who flourished in the middle of the 12th century of the Hijrah.

The preface written by a friend of the poet, who does not reveal his name, begins thus:—

الحمد لله الذي دون مع أوليائه اسم من شعر بحبه تأبى من الخطأ

The first piece is a long poem in praise of *Jahrâ'il Hûshab*, the Maronite Bishop in Aleppo. Most of the poems have headings showing to whom they were addressed, or on what occasion they were composed. The dates contained in the headings range from A.H. 1156=A.D. 1743 to A.H. 1158=A.D. 1745.

No other copy of the work is known.

Written in fair *Arabian Naskh*, with the headings in red.

Dated A.H. 1158=A.D. 1745.

Scribe: حنا جبرائيل لباد.

No. 2559.

fol. 176; lines 19; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

ديوان الخوري

DĪWÂN AL-KHAWRĪ.

The Dīwân of Al-Khawrī Nicolaus Ṣā'ig صايغ نيقولاوس .

Beginning:—

بسم الاب و الابن و الروح القدس الاله الواحد و بعد فهذا ديوان الاب
الفاضل و العالم العامل و الصالح الذكر الخوري نيقولاوس صايغ الاب العالم
للهبائى الفاسليين القانونيين المكرمين المنتسبين الى دير مارى يوحنا
شوير القاطنين فى بلاد الدرز و قد رتبه على حروف الهجاء *

Nicolaus Ṣā'ig, a Christian poet, was the Superior of the Basilian Monks in the Convent of St. John, Shuwair, in the Druse country. He flourished in the 18th century.

The Dīwân contains Qasīdahs, elegies, letters in prose and verse and occasional poems, arranged in alphabetical order. Most of the poems have headings indicating their subjects. The first poem is a long Qasīdah in praise of the Church of Rome, beginning:—

كثر العثار بعثرة الروساء * و غوى الصغار بعثرة الكبراء

The dates found in the headings range from A.D. 1703 to A.D. 1756.

For other copies see Br. Mus. Suppl., No. 49; Gotha, No. 2335; and München, No. 537.

Written in fair Arabian Naskh.

Not dated; probably 18th century.

No. 2560.

fol. 71; lines 15; size $8\frac{1}{2} \times 6$; $6 \times 4\frac{1}{2}$.

تلاقى الارب فى مراقى الادب

TALÂQI'L-ARAB FÎ MARÂQI'L-ADAB.

The Dīwân of Aṣ-Ṣaftī, edited and arranged in alphabetical order by Maḥammad 'Ayyād (d. A.H. 1288=A.D. 1871).

The author's preface begins thus:—

ان احسن ما انعقدت على اختصاره البلاغة نطائفاً لا ابيه ما احاطت
بجيدة قلائد الفصاحة اطواقاً و اتم ما تو شعنت معانيه ببديع البيان و اهم
ما ثقت له فرسان البراعة فى ميدان البراعة عذانا اما بعد فان
صدر اندولة العثمانية و فخر المملكة الخافقية اظفر الله بالنصر و ايتما و اظهر
فى طباق الارض آيتما الخ *

After the author's preface comes a short note by the editor, stating that he arranged the Diwan in alphabetical order with the author's permission. The note reads thus:—

و قد تمت خطبة المؤلف بكما لها و تمامها و نثارها و نظامها * يقول ناول
هذه الدرر و كتب هاتيك الغرر عبد مولاة محمد عياد اجراء الله على
مناهج الرشاد، عدم الترتيب و ان كان مستحسن لما افاد لكن فيه عسر على
الناظر فى اخذ المراد وها انا انظمها فى سلك الترتيب طلباً للتسهيل
و التقريب و اخترت من طرقه ترتيب حروف المعجم لانه احسن و اسهل
و افوم و قد لويت عذان اليرام نحو هذا الشأن حين احازنى بذلك حفظه
الله بعد الاستيذان *

The author's full name, as given in the colophon, is 'Abdarrahmân as-Saftî ash-Sharqâwî عبد الرحمن الصفقى الشرقاوى. He flourished in the middle of the 13th century of the Hijrah.

The work is dedicated to Ahmad 'Arif Bey Hikmat, the grandson of Ismâ'il Pashâ, governor of Bagdad (A.H. 1110-1111=A.D. 1698-1699).

The Diwân begins as follows:—

لله عاذى لا يضـع ثدا * ببلاغة نطفت بها الجـوزا

The Diwan is chiefly composed of Qasîdahs, or laudatory poems, arranged alphabetically according to rhymes, with headings indicating occasions on which they were composed and persons to whom they were addressed. A few amatory poems and elegies are interspersed, and at the end are three letters, in prose, addressed to three contemporary scholars, viz., (1) Hasan bin Darwish al-Quwaisani (d. A.H. 1210=A.D. 1796): (2) Hasan al-'Attâr (d. A.H. 1250=

A.D. 1834); and (3) a literary friend belonging to a noble family of Constantinople.

No other copy of the *Diwân* is known.

Written in Arabian Naskh, within double red ruled borders.

Dated A.H. 1242=A.D. 1826.

The title-page contains the following note:—

ديوان الفاضل الاديب الشيخ الصغنى الفهامة جمعها بعد التأليف
سنة ١٢٤٢، الى حضرة مسيو البارون دساسى من هو للفقراء مواسى اطل
الله بقاء من طرف الفقير عرب *

According to this the MS. was once presented by an Arab to De Sacy, the well-known French scholar.

No. 2561.

fol. 67; lines 17; size $9 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

ديوان الشيخ عثمان

DÎWÂN ASH-SHAIKH 'UṢMÂN.

The *Diwân* of Ash-Shaikh 'Uṣmân bin Sanad al-Baḡrî الشيخ عثمان بن سند البصرى (d. A.H. 1250=A.D. 1834; see Lib. Cat., vol. xii, No 755).

The *Diwân* begins with a poem addressed by the author to a friend at Bagdâd, who had asked him for a box, beginning:—

ان رمت صندوق سر فى منازلنا * فما وجدنا بها للسر صندوقا

There is no apparent system in the arrangement of the *Diwân*, which contains *Qasidahs*, elegies, letters in prose and verse and occasional poems. Most poems have headings indicating their subjects, or occasions on which they were composed.

The dates found in the headings range from A.H. 1220=A.D. 1805 to A.H. 1238=A.D. 1822.

No other copy of the work is known.

Written in rough Naskh, with numerous gaps and lacunæ.

fol. 22^a–23^b, 27^b–28^a, 31^a–32^a, 37^b, 47^a, 61^a and 67^b are blank.

Not dated; probably 10th century.

No. 2562.

fol. 38; lines 17; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الصارم القرظاب

AŞ-ŞĀRIM AL-QIRDĀB.

A versified work in refutation of Di'bil bin 'Alī al-Khuzā'i's satire against the first two early Caliphs, viz., Abū Bakr as-Ṣiddīq (A.H. 11-13=A.D. 632-634), and 'Umar bin al-Khaṭṭāb (A.H. 13-23=A.D. 634-644).

By Shaikh 'Uṣmān bin Sanad al-Baṣrī شَيْخُ عُثْمَانَ بْنِ سَنَادِ الْبَصْرِيِّ (d. A.H. 1250=A.D. 1834; see Lib. Cat., vol. xii, No. 755).

The preface begins thus:—

يَا مَنْ جَزَمَ بِصَوَارِمِ اللِّسَنِ النَّمْ *

The full title of the work, as given in the preface, is as follows:—

الصارم القرظاب في فخر من سب اكابر الاصحاب *

The first line quoted from Di'bil's satire is as follows:—

و ما سهلت تلك المذاهب فيهم * على الناس إلا ببيعة الغلثات

The answer begins thus:—

هي البيعة البيضاء جاحد نموها * كجاحد شمس الضحى في الغدوات

The author of the satire, Di'bil al-Khuzā'i, who belonged to the tribe of Khuzā'ah, was born in A.H. 148=A.D. 765. Yaḥyā (Irshād al-Arib, vol. iv, p. 194) describes him as a good poet, but scurrilous and addicted to satire; always ready to slander men of merit, and sparing none, not even the Caliphs. He died in Bagdād, A.H. 246=A.D. 860. For his life and works see Ibn Khallikān (De Slane's translation), vol. i, p. 507; Naṣṣimat as-Sahar, vol. i, fol. 207^b; Dustūr al-I'lām, fol. 46^c; Munṭaha'l-Maqāl, fol. 89^b; Ki:āb ar-Rijāl by An-Nanjāshī, fol. 75^b; Munhaj al-Maqāl, fol. 121^a; Khulāṣat al-Aqwāl, fol. 40^b; Talkhīs al-Maqāl, fol. 78^a; and Ṭabaqāt ash-Shu'arā by Ibn Qutaybah, fol. 162^a.

A Copy of the work is noticed in Rāmpūr, p. 604.

The Colophon reads thus:—

تم ديوان الشيخ عثمان بن سند البصري وهو رد على ديبل الظفري
في هجرة المصنعة انكرام وضوان الله تعالى عليهم اجمعين تم تعديدا في
غرة صفر سنة ١٣٠٣ هجيرة *

Written in Arabian Naskh, with the headings in red.
 Dated A.H. 1303=A.D. 1885.

ANTHOLOGIES.

No. 2563.

fol. 79; lines 19; size $9\frac{1}{2} \times 7\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

الحماسة

AL-HAMĀSAH.

An incomplete copy of *Al-Hamasa*, a collection of early poems, compiled by Abū Tammām Ḥabīb bin Aws at-Tā'ī بن تمام حبيب بن اوس الطائي, the celebrated poet. He was born at Jāsim, a village in the district of Damascus, A.H. 190=A.D. 805. He passed his early life in Egypt, where, it is said, he used to supply the public in a mosque with water from a pitcher. At a later date he devoted himself to study, and attained that literary eminence that makes him illustrious. He surpassed all his contemporaries in the purity of his style, the merit of his poetry and his manner of treating a subject. His works even after the lapse of a thousand years bear witness to his perseverance, indefatigable industry and solid information. He wrote, besides the present work, a history of the early poets, entitled *Fuḥūl ash-Shu'arā'*, and a work containing selections from the poems of the early poets, entitled *Ikhtiyārāt*. His own poems were collected and alphabetically arranged after his death by Abū Bakr as-Sūlī (d. A.H. 335=A.D. 946), and then they were classed according to subjects by 'Alī bin Ḥamzah al-Lṣfahānī. He visited Bagdād in the time of Al-Mu'tasimillāh, 'Abbāsīd Caliph (A.H. 218-227=A.D. 833-842), in whose praise he wrote a large number of poems. For about two years he held the post of Šāḥib al-Barid (postmaster) at Mawṣil, where he died in A.H. 231=A.D. 845, or according to some in A.H. 228=A.D. 842, or A.H. 229=A.D. 843. See Ibn Khallikān (De Slane's translation), vol. i, p. 348; *Nuzhat al-Alibbā'*, fol. 79^b; *Mir'āt al-Janān*, fol. 148^a; *Kitāb al-Fihrist* by Ibn an-Nadīm, p. 165; *Dustūr al-I'lām*, fol. 25^b; *Ḥusn al-Muḥāḍarah*, fol. 141^b; *Brook.*, vol. i, p. 84.

Beginning:—

باب الحمد - قال رجل من بلعبر، اسمه قروط بن أنيف إسلامي -
من البسيط -

لو كنت من مازن لم تستبح ابلى * بنو اللقيطة من ذهل ابن شيبانا

The occasion of the compilation, as stated by Hāj. Khal., vol. iii, p. 113, was as follows: Abū Tammām had gone to Khurāsān to wait upon ‘Abdallāh bin Tāhir (d. A.H. 228=A.D. 842), Governor of the province. On his return he was compelled to break his journey at Hamadān for a long time, the road being blocked by a heavy fall of snow. During his stay at Hamadān he resided with Abu'l-Wafā' bin Salāmah, a nobleman of the town, who possessed a valuable library containing collections of poems composed by Arabs of the desert and other authors. During his enforced leisure Abu Tammām read these books with avidity, and devoted his time to the compilation of the present work.

The MS. ends with the elegy of ‘Amrat al-Khaṣ‘amiyah on his two sons. The first verse of the elegy reads thus:—

قد زعموا انى جزعت عليهما * و هل جزع ان قلت و يا باعما

For other copies see Berlin, Nos. 7447-8; Leyden, No. 515; Kūprilzādah, No. 1237; Hamidiyah, No. 1090; Nūr ‘Uṣmāniyah, No. 3803; Yeni, No. 269; and Cairo, vol. iv, p. 228.

The work was edited and published with at-Tibrizi's commentary under the title “*Hamasa Carmina*” by G. Freytag, in 2 vols., at Bonn, 1828-47. Since then it has been frequently printed and lithographed in India and Egypt. For some printed editions see Iktifā‘al-Qimu‘, p. 31.

The MS. was transcribed by Elious Boethor, a Christian scholar of Egypt.

Written in fair Arabian Naskh, with a sprinkling of vowel points.

Dated A.H. 1225=A.D. 1810.

No. 2564.

fol. 158; lines 25; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

شرح الحماسة

SHARḤ AL-ḤAMĀSAH.

A commentary on *Al-Ḥamāsah*, by Abū'l-Faṭḥ 'Uṣmān bin Jinnī al-Mawṣilī an-Naḥwī أبو الفتح عثمان بن جنى الموصلى النحوى (d. A.H. 392=A.D. 1002; see Lib. Cat., vol. xviii, part i, No. 1213).

Beginning:—

الحمد لله على اياديه و حسن العقبه للمتقين و صلاته على محمد و ذريه و بعد فان هذا [sic] الكتاب لست اعمله لمبتدئ ولا لمتوسط و انما اخطب به من قد تدرب فكرة . قوي نظرة النجم *

In the preface the author tells us that he wrote this commentary for scholars of vast learning and considerable talent, not for beginners and students of limited knowledge. He then traces his *Isnad* (the chain of successive teachers) to the author of the text through two intermediate links, viz., Abū Bakr Muḥammad bin 'Alī and Abū Ishāq Ibrāhīm Ibn as-Sarī (d. A.H. 310=A.D. 922).

The commentary does not include the whole text but only those passages which require explanation.

Contents:—

Fol. 2 ^a .	باب الحماسة
Fol. 71 ^a .	باب المراثى
Fol. 104 ^a .	باب الادب
Fol. 108 ^a .	باب النسيب
Fol. 123 ^b .	باب الهجاء
Fol. 151 ^a .	باب الصفات
Fol. 151 ^a .	باب السير و النماى
Fol. 156 ^a .	باب منمنمة النساء

The MS. was transcribed from an old copy of the work preserved in the Miriyah Library of Cairo.

For other Copies see Paris. No. 3285; Cairo, vol. iv, p. 221; and Yem, No. 966.

Written in fair Arabian Naskh, with quotations from the text in red.

Fol. 117^a contains a short lacuna.

Dated A.H. 1296=A.D. 1879.

Scribe : عبد الله الزمراني .

No. 2565.

fol. 130 ; lines 15 ; size 11 × 8½ ; 8 × 5.

شرح الحماسة

SHARH AL-HAMĀSAH.

Fragment of a commentary on *al-Hamāsah*, by Abū 'Alī Aḥmad bin Muḥammad bin al-Ḥasan al-Marzūqī al-Iṣfahānī أبو علي أحمد بن محمد بن الحسن المرزوقي الإصفهاني, a lexicographer and philologist of great talent and repute. He studied under the celebrated grammarian Abū 'Alī al-Fārisī (d. A.H. 377=A.D. 987), and wrote, besides the present work, a commentary on *Al-Mufaḍḍaliyat*, a collection of ancient poems by Abū 'Abdarrahmān al-Mufaḍḍal bin Muḥammad bin Ya'qūb ad-Dabbī (d. A.H. 170=A.D. 783); a commentary on *Al-Mu'jiz*; a commentary on *Al-Faṣiḥ*, a lexicographical work of Abū'l-'Abbās Aḥmad bin Yahyā, better known as Ṣa'lab al-Kūfī (d. A.H. 291=A.D. 903; see Hāj. Khal., vol. iv. p. 443); and a commentary on the poems of Hudā'il. He died in A.H. 421=A.D. 1030. See *Buḡyat al-Wu'āt*, fol. 123^b; *Dustūr al-Ḥān*, fol. 126^b.

The present fragment extends from the beginning of *Bāb al-'Adab* to the end of *Bāb an-Nasīb*. The first words of the commentary are as follows :—

قوله وفندي صدق اضاف الغنيان أي الصدق كما يقال فتيان خير *

For other copies see Berlin, No. 7449; Br. Mus., Nos. 568-9; Cairo, vol. iv, p. 269; Waliaddin, No. 2604; Kūprilizādash, Nos. 1308-11; Nūr 'Uṣmāniyah, Nos. 3999-4001; Ayā Sūfiyah, No. 4058; Hūr Lailā, No. 367.

Written in Nasta'liq. The commentary includes the text, written in Naskh.

Not dated; probably 19th century.

No. 2566.

foll. 253; lines 19-21; size $10 \times 7\frac{1}{2}$; 7×5 .

شرح الحماسة

SHARḤ AL-HAMĀSAH.

A very old copy of the first volume of a commentary on *Al-Hamāsah*, by Abū Zakariyā Yahyā bin 'Alī bin Al-Khaṭīb at-Tibrizī, أبو زكريا يحيى بن علي بن الخطيب التبريزي, a philologist of considerable repute and authority. He was born at Tibriz, A.H. 421=A.D. 1030. He studied philology under Abu'l-'Alā al-Ma'arrī (d. A.H. 449=A.D. 1057), Abu'l-Qāsim 'Ubaidallāh bin 'Alī ar-Raqqī (d. A.H. 450=A.D. 1058), Abū Muḥammad ad-Dahhān (A.H. 447=A.D. 1055) and others. He heard traditions from Abu'l-Faṭḥ Sulaimān bin Ayyūb ar-Rāzī (d. A.H. 447=A.D. 1055). He went to Egypt while a young man, and had there for pupil the celebrated grammarian Abu'l-Ḥasan Ṭāhir Ibn Bābshād (d. A.H. 469=A.D. 1077). He served as a professor in the Nizāmiyah College of Bagdād, and wrote several instructive works on philology, Ḥadīṣ and Tafsīr. He died at Bagdād on Tuesday, the 27th Jumādā II, A.H. 502=A.D. 1109. For further particulars of his life see Ibn Khallikān (De Slane's translation), vol. iv, pp. 78-83; Mir'āt al-Janān, fol. 286^a; Dustūr al-I'lām, fol. 26^a; Al-Ansāb by As-Sam'ānī, fol. 69^b; Buḡyat al-Wu'āt, fol. 331^a; Nuzhat al-Alibbā', fol. 165^a; Brock., vol. i, p. 279.

Beginning:—

قال الشيخ أبو زكريا يحيى بن علي الخطيب التبريزي رحمه الله
 أما بعد حمد الله الذي لا يبلغ صفاته الرعاغفون النجم *

We learn from Hāj. Khal., vol. iii, p. 115, that At-Tibrizī wrote three commentaries on *Al-Hamāsah*, viz., a concise commentary entitled *Ash-Sharḥ as-Ṣagīr*, a larger work entitled *Ash-Sharḥ al-Mutawassiṭ*, and a very comprehensive work entitled *Ash-Sharḥ Al-Kabīr*.

The present MS. is the first volume of *Ash-Sharḥ al-Mutawassiṭ*, which has been edited and published by Freytag, Bonn, 1828-47.

The volume ends with the commentary on الحماسة باب.

For other copies see Cairo, vol. iv, p. 269, and Rāmpūr, p. 596.

For printed editions see Iktifā' al-Qunū', p. 31.

Written in elegant Arabian Naskh, with a sprinkling of vowel-points. The commentary includes the text, written in large *Ṣulṣ*. The headings are in red. The first folio is supplied in a later hand.

Dated Monday, the 5th Rabī' II, A.H. 678=A.D. 1279.

No. 2567.

fol. 165; lines 31; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زهـر الأـدب و ثـمـر الألبـاب

ZAHR AL-ÂDÂB WA ṢAMAR AL-ALBÂB.

The well-known anthology in prose and verse of Abū Ishāq Ibrāhīm bin 'Alī bin Tamīm al-Ḥuṣṭī ابراهيم بن علي بن تمام الحوṣṭي, a poet and author of several instructive works. He died at Qairawān in A.H. 413=A.D. 1022. See Ibn Khallikān (De Slane's translation), vol. i, p. 34; *Dustūr al 'Ilām*, fol. 36^b; and Brock., vol. i, p. 267.

Complete in two separate volumes.

Vol. I.

Beginning:—

الحمد لله الذي اختص الإنسان بفضيلة البيان هذا
كتاب اخترت فيه فطمة كريمة من البلاغات في الشعر والخبر والفصول
والغفر مما حسن لفظه ومعناه الخ *

In the preface the author dedicates the work to Abū'l-'Abbās al-Faḍl bin Sulaiman, at whose instance he made a prolonged journey to the East, and visited many centres of Arabic culture and learning, where he personally met a large number of poets and writers, and incorporated their elegant compositions in the present work.

For other copies see Løyden, No. 463. Bodl., vol. i, No. 386: Brill-Houtsma, No. 73; Escur., No. 392; Kûprilizâdah, No. 1281: Ayâ Şûfiyah, No. 4028; Cairo, vol. iv, p. 261.

The work has been twice printed in Egypt, viz., in Cairo, A.H. 1291, and in Bûlâq, A.H. 1302.

Written in fair Magribi Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1119=A.D. 1707.

Scribe: محمد المنشاوي.

No. 2568.

fol. 161 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the chapter containing elegant pieces in prose and verse by Ibn al-Mu'tazz (d. A.H. 296=A.D. 90).

Written in fair Magribi Naskh, within double red ruled borders. The headings are in red.

Dated Saturday, the 12th Rabi 'I, A.H. 1120=A.D. 1708.

Scribe: محمد المنشاوي.

No. 2569.

fol. 431 ; lines 27 ; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 4\frac{1}{2}$.

المستطرف في كل فن مستظرف

AL-MUSTATRAF FÎ KULLI FANN MUSTAẒRAF.

The well-known anthology in prose and verse of Bahâ'addîn Abu'l-Fath Muḥammad bin Aḥmad bin Mansûr bin Aḥmad bin 'Îsâ al-Abḥīhî al-Maḥallî أحمد بن منصور بن أحمد بن إسماعيل بن أبي يحيى المحلى .

Beginning:—

الحمد لله الملك العظيم العلى الكبير الحميد اللطيف الخبير
المتفرد بالعز والبقاء والارادة والتدبير و بعد فقد رأيت جماعة
من ذرى الهم جمعوا اشياء كثيرة من الاداب والحكم الم *

The author was born at Abḥīwaih (a village in Egypt) about A.H. 790=A.D. 1388. He received his early education in his native

village, and had learned the whole Qurân by heart at the age of ten. Afterwards he went to Cairo, where he completed his studies in several branches of learning under Jalâladdin 'Abdarrahmân bin 'Umar al-Bulqîni (d. A.H. 824=A.D. 1421) and others. He succeeded his father as the Khatîb of the mosque of Abshîwaih, and made a pilgrimage to Mecca, A.H. 814=A.D. 1411. He wrote, besides the present work, a treatise containing moral precepts, entitled *Atwaḡ al-Aẓhâr 'Alâ Ṣudûr al-Anhâr*. The date of his death is not known. Hâj. Khal. (vol. v, p. 525) says that he was alive up to A.H. 800=A.D. 1397. The contemporary biographical writer, 'Umar Ibn Fahd al-Makki, who gives a short account of his life in *Al-Mu'jam*, fol. 198^a, states that he personally met him at Maḥallah, where he heard from him his poetical compositions in the month of Sha'bân, A.H. 838=A.D. 1434. Brock. (vol. ii, p. 56) suggests that he died about A.H. 850=A.D. 1446.

For the contents of the work see Berlin, No. 8387-8, and Nicoll, Bodl., p. 97. For other copies see Gotha, Nos. 2142-51; Paris, Nos. 3369-82; Escur., vol. ii, 718; Alger, Nos. 1877-8; Leyden, Nos. 500-2; Cairo, vol. iv, p. 323; Yenî, No. 1005; Hamîdiyyah, Nos. 1193-4; Ayâ Ṣūfiyah, Nos. 4264-9; Nûr 'Uṣmâniyah, Nos. 4242-8; Râmpûr, p. 616; and Āsafiyah, p. 1522.

The work has been frequently printed in Egypt. For printed editions see Cairo, vol. iv, p. 323, and Iktifâ' al-Qunû', p. 348.

Written in fair Arabian Naskh.

Dated Tuesday, the 26th Jumâdâ I, A.H. 1077=A.D. 1666.

Scribe: حاجى حسن بن عبد الله الاسى دار السلامى.

The title-page contains three seals bearing the name of Ḥakim Muḥammad Shafi' Kû'n, the servant of Aurangzib (A.H. 1069-1118=A.D. 1659-1707).

Sixteen fly-leaves at the beginning contain a table of contents of the work in Persian.

No. 2570.

fol. 171; lines 18; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A fragment of the same work, extending from the 43rd Bâb to the end of the work. The MS. corresponds with fol. 180^b-431^a of the preceding copy.

Written in Naskh, with the headings in red. Slightly water-stained.

The correct order of the folios should be 1-162, 167-169, 165, 163-164, 166, 170-171.

Dated A.H. 1064=A.D. 1654.

In a note on the title-page the work is wrongly designated the *Muḥāḍarāt* of Rāḡib Iṣfahānī.

Fol. 1^b contains a seal bearing the name of a certain Abu'l-Qāsim al-Ḥusainī.

The seal and signature of one Yahyā bin Shaikh Muḥammad Haidar Qulī are found at the end.

No. 2571.

fol. 159; lines 17 · size $7 \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

مراعات الغزلان في وصف الحسان عن الغلمان

MARĀṬI' AL-ĠIZLĀN FĪ WAṢF AL-ḤISĀN MIN AL-ĠILMĀN.

A very old copy of select verses on handsome youths, collected by Shamsaddīn Muḥammad bin Ḥasan bin 'Alī bin 'Uṣmān an-Nawājjī ash-Shāfi'ī شمس الدين محمد بن حسن بن علي بن عثمان النواجي الشافعي, an illustrious poet and the author of several works. He was born in Cairo some time after A.H. 755=A.D. 1383. He received his education from several distinguished scholars, including Shamsaddīn Ibn al-Jazārī (d. A.H. 833=A.D. 1429), Sirājaddīn Ibn al-Mulaqqīn (d. A.H. 804=A.D. 1401), 'Izzaddīn Ibn Jamā'ah (d. A.H. 819=A.D. 1416), and Ibn Ḥajar al-'Asqalānī (d. A.H. 852=A.D. 1449). He served as a professor of Hadīṡ in the Madrasahs Al-Ḥusainiyah and Al-Jamāliyah. He visited Mecca twice, viz., in A.H. 820=A.D. 1417, and A.H. 833=A.D. 1429. Besides the present work and those mentioned in Brock., vol. ii, p. 56, the following of his compositions are enumerated in the Mu'jam of Ibn Fahd (fol. 214^a):—

(1) حاشية على القروضيم (2) : الغيث المنهمر فيما يفعله الحاج و المعتمر (1)
: عقود الآل في (5) : الشفاء في بدیع الاكتفاء (4) ; حاشية على الجارزردی (3)
: المطالع الشمسية (7) ; الاصول الجامعة لحكم حرف المضارعة (6) الموشحات و الابجال
في المدائح النبوية .

He died on the night of Tuesday, the 15th Jamâdâ I, A.H. 859 = A.D. 1455. See *Al-Qabas al-Hâwî*, vol. ii, fol. 55^a; *Dustûr al-Fîâm*, fol. 145^a; *Mu'jam of Ibn Fahd*, fol. 213^b; *Brock.*, vol. ii, p. 56.

Beginning:—

قال العبد الفقير اى رحمة ربه و الراجى عفو و مغفرة محمد بن
الحسن بن على النواجى الشافعى بلغه الله تعالى سؤله و قوله فى
الدارين : مطلوبه و مأموله اما بعد حمد الله الذى خلق الانسان فى
احسن تقويم الخ *

The work is divided into five *Bâb*. The fourth and fifth *Bâb* are subdivided into two and three *Faṣl*, respectively. The MS. is defective after fol. 88. The second *Faṣl* of *Bâb* iv and the first *Faṣl* of *Bâb* v are wanting. The headings of the five *Bâb*, as given in the preface, are as follows:—

الباب الاول فى الاسماء و الالقاب *

الباب الثانى فى الاجناس و ارباب المناصب و الوظائف *

الباب الثالث فى اصحاب الحرف و الصنائع *

الباب الرابع فى الصفات الفعلية *

الباب الخامس فى الصفات الداتية *

Cf. *Hâj. Khal.*, vol. v, p. 487.

For other copies see Berlin, Nos. 8397-8; Gotha, No. 2314; *Escur.*, No. 339; Leyden, No. 513; Paris, Nos. 3402-3; and Cairo, vol. iv, p. 322. See also *Brock.*, vol. ii, p. 56.

Written in fair Arabian *Naskh*, with the headings in red. Badly water-stained; some folios have been rendered illegible.

Dated the 17th Jumâdâ II, A.H. 887 = A.D. 1482.

Two fly-leaves at the end contain miscellaneous notes and extracts from other books.

No. 2572.

روض الآداب

foll. 259; lines 25; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

RAWḌ AL-ÂDÂB.

An anthology of select pieces in verse and prose, by Abu'l-'Abbâs Shihâbaddin Aḥmad bin Muḥammad bin 'Alî bin al-Ḥasan al-Hijâzî al-Qâhirî al-Khazrajî al-Anṣarî ابن العباس شهاب الدين أحمد بن محمد بن علي بن الحسن الحجازي القاهري الخزرجي الأنصاري (d. A.H. 875=A.D. 1471: see Lib. Cat., vol. xv, No. 1069).

Beginning:—

الحمد لله الذي كمل (؟) بالادب فضيلة الانسان و خصه بالبلاغة في
بديع المعاني و البيان اما بعد فان الادب مطلوب و الداخل
فيه متعوب و معتوب الم *

It is stated in Hâj. Khal., vol. iii, p. 484, that the work was completed on the 17th Muḥarram, A.H. 826=A.D. 1422.

For other copies see Wien, No. 400; Leyden, No. 310; Br. Mus. Suppl., No. 1119; Nâr 'Uṣmâniyah, No. 2916; Âṣafiyaḥ, p. 1512.

The work has been printed in Bombay, 1898.

Written in fair Arabian Naskḥ, with the headings in red.

Dated A.H. 1000=A.D. 1591.

The title-page contains, besides notes by several former owners concerning their purchase of the MS., a poem in praise of the present work, beginning as follows:—

الله مفة روضة الآداب * لغنى له فيه عظيم الداد

No. 2573.

foll. 398; lines 13; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

نور الأزهار المنتخب عن فنون الأشعار

NŪR AL-AZHĀR AL-MUNTAKHAB MIN
FUNŪN AL-ASH'ĀR.

A collection of poems by various poets, from the earliest times to the 10th century of the Hijrah.

Author : Sulaimân bin 'Âmir bin Râshil bin Abi'l-Haqir at-Tarwi al-'Aqarî العقيرى التروى . سليمان بن عامر بن راسل بن ابي الحقيق التروى . His exact dates are not known, but he evidently lived some time after the 10th century of the Hijrah.

Beginning :—

بسم الله الرحمن الرحيم و به نستعين و عليه نتوكل و هو حسدنا و نعم
الوكيل و نعم المولى و نعم النصير و لا حول و لا قوة الا بالله العلى العظيم
و صلى الله على سيدنا محمد النبى و آله الجزء الاول من هذا الكتاب
فى الغزل و غير ذلك النعم *

The work is divided into two parts. The first, which contains amatory and descriptive poems, is subdivided into five *Bâb*. The second, which consists of mystic and religious poems, riddles, satires and elegies, is subdivided into eight *Bâb*. Some chapters of both parts are again subdivided into several *Fasl*.

The poets whose names occur in the headings are sixty-one as follows :—

- (1) Zuhair bin Abi Sulmâ Rabi'ah al-Muzanî; (2) Imru'ulqais;
- (3) An-Nâbigah ad-Dubyânî; (4) Al-A'shâ; (5) Tarafah 'Amr bin al-'Abd al-Bakrî; (6) As-Samau'al bin 'Âdiya; (7) Al-Khansâ' (d. A.H. 23=A.D. 643); (8) 'Umar bin al-Khattâb (d. A.H. 23=A.D. 643);
- (9) Labid bin Rabi'ah (d. A.H. 41=A.D. 661); (10) 'Umar bin Abi Rabi'ah (d. A.H. 93=A.D. 712); (11) Du'rsummah (d. A.H. 107=A.D. 725);
- (12) Kusaïyir 'Azzah (d. A.H. 105=A.D. 723); (13) Ibn 'Uqbah (d. A.H. 141=A.D. 758); (14) Jamil bin Mu'annmar (d. A.H. 82=A.D. 700);
- (15) Jarir (d. A.H. 110=A.D. 728); (16) Al-'Abbâs bin al-Ahnaf (d. A.H. 191=A.D. 806); (17) Abû Nuwâs (d. A.H. 196=A.D. 811);
- (18) Qatari bin al-Fujâ'ah (d. A.H. 78=A.D. 697); (19) Imâm Shâfi'î (d. A.H. 204=A.D. 819); (20) Abu'l-'Atâhiyah (d. A.H. 211=A.D. 826);
- (21) Ibrâhîm bin al-Mahdi al-'Abbâsî (d. A.H. 224=A.D. 838); (22) Abû Tammâm Habib bin Aws (d. A.H. 231=A.D. 845);
- (23) Dik al-Jinn (d. A.H. 235=A.D. 849); (24) Abu'l-'Ainâ' (d. A.H. 282=A.D. 895);
- (25) Al-Buhturî (d. A.H. 284=A.D. 897); (26) Ibn ar-Rûmî (d. A.H. 283=A.D. 896);
- (27) Di'bîl al-Khuzâ'î (d. A.H. 246=A.D. 860); (28) Ibn al-Mu'tazz (d. A.H. 296=A.D. 908);
- (29) Ibn Duraid (d. A.H. 321=A.D. 933); (30) Ibn Muqlah (d. A.H. 328=A.D. 939);
- (31) Al-Mutanabbi (d. A.H. 354=A.D. 965); (32) Abû Firâs al-Hârîq bin Sa'id (d. A.H. 357=A.D. 968);
- (33) As-Sarî bin Ahmad ar-Raffâ' (d. A.H. 362=A.D. 972); (34) 'Aqadaddawlah (d. A.H. 312=A.D. 982); (35)

Al-Warrâq al-Makhdûmî (*d.* A.H. 381=A.D. 991); (36) Al-Wa'wâ' ad-Dimashqî (*d.* A.H. 390=A.D. 1000); (37) Ibn Hajjâj (*d.* A.H. 391=A.D. 1001); (38) Ibn Wakî' (*d.* A.H. 393=A.D. 1003); (39) Abu'l-Fatḥ al-Bustî (*d.* A.H. 401=A.D. 1010); (40) Abu'l-Ḥasan 'Alî at-Tihâmî (*d.* A.H. 416=A.D. 1025); (41) Abu'l-'Alâ' al-Ma'arrî (*d.* A.H. 449=A.D. 1057); (42) Ibn Rashîq al-Qairawânî (*d.* A.H. 456=A.D. 1064); (43) Ibn ash-Shibl al-Baġdâdî (*d.* A.H. 473=A.D. 1080); (44) Aṭ-Tuġrâ'î (*d.* A.H. 514=A.D. 1120); (45) Al-Ḥarîrî (*d.* A.H. 516=A.D. 1122); (46) Aḥmad bin Muḥammad al-Khayyâṭ (*d.* A.H. 517=A.D. 1123); (47) Ibrâhîm al-Ġazzî (*d.* A.H. 524=A.D. 1130); (48) Al-Arġânî (*d.* A.H. 544=A.D. 1149); (49) Ibn Qalâqis (*d.* A.H. 567=A.D. 1171); (50) Al-Qâḍî al-Fâḍil (*d.* A.H. 596=A.D. 1199); (51) Ibn an-Nabîh (*d.* A.H. 619=A.D. 1222); (52) Ibn 'Ammâr al-Mawṣilî (*d.* A.H. 622=A.D. 1225); (53) Al-Ḥājirî (*d.* A.H. 632=A.D. 1234); (54) Zuhair al-Misrî (*d.* A.H. 656=A.D. 1258); (55) Ibn Hutaim al-Yamanî (*d.* A.H. 656=A.D. 1258); (56) Aḍ-Ḍahabî (*d.* A.H. 748=A.D. 1347); (57) Ibn Surâyâ al-Hillî (*d.* A.H. 750=A.D. 1349); (58) Ṣalâhaddîn as-Ṣafa'î (*d.* A.H. 764=A.D. 1362); (59) Ibn Nubâṭah al-Misrî (*d.* A.H. 768=A.D. 1366); (60) 'Alî bin Aḥmad al-Umawî (*d.* A.H. 833=A.D. 1429); (61) 'Alî bin Abî'l-Ḥasan Ibrâhîm al-Anbârî (*d.* A.H. 988=A.D. 1580).

Contents:—

Part I.

Bâb I. Amatory poems alphabetically arranged, in six *fasl*, as follows:—

I. Fol. 1 ^b	الفصل الاول فى الغزل
II. Fol. 121 ^a .	الفصل الثانى فى الغزل الجنس التام
III. Fol. 136 ^a .	الفصل الثالث فى طول الليل وقصره
IV. Fol. 140 ^b .	الفصل الرابع فى الطيف
V. Fol. 146 ^b .	الفصل الخامس فى الاشعار الموشحة من الغزل
VI. Fol. 156 ^b .	الفصل السادس فى محاسن الخلق منظوما على الترتيب من الراس الى القدم *

Bâb II. Poems on the absence of a beloved one, arranged in alphabetical order according to the rhymes, fol. 161^b.

Bâb III. Poems on spring, in the following two *fasl*:—

I. Fol. 204 ^a .	الفصل الاول فى الربيع وذكر الرياض
II. Fol. 211 ^a .	الفصل الثانى فى ذكر الرباحين والفواكه

Bâb IV. Poems relating to drinking wine, flute-playing and boon companions, fol. 218^b.

Bâb V. Facetious poems, fol. 235^a.

Part II.

Bâb I. A collection of pithy sayings and of rare proverbs in verse, in two *fasl*, as follows:—

I. 242^a. الفصل الاول في طلب العلم و العث عليه

II. 248^a. الفصل الثاني في الادب و نواذر الحكمة

Bâb II. Poems on personal dignity and pride, in two *fasl*, as follows:—

I. Fol. 258^a. الفصل الاول في شرف النفس

II. Fol. 267^a. الفصل الثاني في الفخر و المفاخرة

Bâb III. Descriptive poems and riddles, in the following two *fasl*:—

I. Fol. 279^a. الفصل الاول في الاوصاف

II. Fol. 285^a. الفصل الثاني في الالغاز

Bâb IV. Poetical correspondence, in six *fasl*, as follows:—

I. Fol. 291^b. الفصل الاول في المكتبات

II. Fol. 293^b. الفصل الثاني في الاجوبة

III. Fol. 295^a. الفصل الثالث في الاعتذار

IV. Fol. 296^b. الفصل الرابع في الشفاءات

V. Fol. 297^a. الفصل الخامس في التفاضل و التذكير و الوعد
و الالتماس *

VI. *Fol. 298^a. الفصل [سادس] في الهدية

Bâb V. Poems in praise of kings and Amirs, alphabetically arranged, in four *fasl*, as follows:—

I. Fol. 300^a. الفصل الاول في المدح

II. Fol. 357^b. الفصل الثاني في الشكر

III. Fol. 359^a. الفصل الثالث في طلب العوائج

IV. Fol. 360^b. الفصل الرابع من غير التام و مؤمن المديح

Bâb VI. Complaints and reproaches in verse, in two *faṣl*, as follows:—

- I. Fol. 361^b. الفصل الاول فى العتاب
II. Fol. 365^a. الفصل الثانى فى الشكوى والاستعطاف

Bâb VII. Satires, in the following two *faṣl*:—

- I. Fol. 366^b. الفصل الاول فى ذم الزمان واهله
II. Fol. 368^b. الفصل الثانى فى الهجاء

Bâb VIII. Elegies, fol. 374^a.

No other copy of the work is known.

Written in bold Indian Naskh, with numerous short lacunæ.

Slightly water-stained.

Not dated; probably 17th century.

ELEGANT PROSE.

No. 2574.

fol. 293; lines 13; size 10×7; 6½×4.

نهج البلاغة

NAHJ AL-BALĀĠAH.

A collection of the lectures, letters and maxims of 'Alī bin Abī Ṭālib (A.H. 35–40=A.D. 656–661), the fourth Caliph, by Raḍīaddīn Abū'l-Ḥasan Muḥammad bin al-Ḥusain, better known as Ash-Sharīf ar-Raḍī al-Mūsawī بالشريف الحسين بن علي بن أبي طالب رضي الله عنه.

Beginning:—

اما بعد حمد الله الذي جعل الحمد ثمنا لنعمائه ومعادا من بلائه

وسيلا الى جنانه وسببا لزيادة احسانه اليه *

Ash-Sharīf ar-Raḍī, whom aṣ-Ṣa'ālībī describes as the best poet ever produced by the tribe of Quraish, belonged to a very learned and noble Shī'ah family of Bagdād. He was born in A.H. 359=A.D. 969. He began to compose verses soon after he had passed his tenth year. One of his most brilliant poems is that which he addressed in the form of a letter to Caliph Al-Qādir-billāh (A.H. 381–422=A.D.

991-1031). Besides his poetical compositions he wrote a work on the rhetorical figures of the Qurân, entitled *Ma'âni al-Qurân*; a treatise on the metaphors of the Qurân, entitled *Majāzât al-Qurân*; a commentary on the Qurân, entitled *Haqâ'iq al-Tanzîl*; a work on the twelve Imâms, entitled *Khaṣṣa'is al-A'immaḥ*; a work on the poet Abû Tammân (d. A.H. 231=A.D. 845), entitled *Kitâb az-Ziyâdât fi Shî'r Abî Tammâm*; a treatise on jurisprudence, entitled *Ta'liq Khilâf al-Fuqahâ*, a gloss on *Al-'Idâh*, a work on grammar by Abû 'Alî al-Fârisî (d. A.H. 377=A.D. 987); and a collection of poetical correspondence between the author and his great contemporary Abû Ishâq Ibrâhîm bin Hilâl as-Sâbi (d. A.H. 384=A.D. 994). He held the exalted post of Naqib al-Ashrâf (chief of the descendants of the Prophet) at Bagdâd, where he died on Sunday, the 6th Muḥarram, A.H. 406=A.D. 1015. For further particulars of his life and works see Ibn Khallikân (De Slane's translation), vol. iii, p. 633; Mir'ât al-Janân, fol. 244^a; Dustûr al-I'lâm, fol. 53^a; Kitâb al-Rijâl by An-Najâshî, fol. 163^b; Muntaha'l-Maqâl, fol. 180^b; Manhaj al-Maqâl, fol. 281^b; Khulâsat al-Aqwâl, fol. 98^a; Nasamat as-Sahar, vol. ii, fol. 130^b; Brock., vol. i, p. 82.

In *Kashf al-Hujub*, fol. 156^b, the work is attributed to Ash-Sharîf ar-Râdî, while in Brock., vol. i, p. 404, it is ascribed to As-Sayyid al-Murtadâ (d. A.H. 436=A.D. 1044). Ibn Khallikân (De Slane's translation, vol. ii, p. 256) and Hâj. Khaf. (vol. vi, p. 40) state that it is a disputed point whether the book was compiled by Ar-Râdî or by Al-Murtadâ. In the commentaries noticed below the work is, however, assigned to the former.

It is also a matter of controversy among scholars whether the book is authentic or not. The Shî'ahs generally believe it to be authentic, while the Sunnis differ, because it contains, besides abusive utterances about the first three Caliphs, some ideas of a later time founded on Greek philosophy, which cannot be supposed to have been known to 'Alî.

The work is divided into three chapters, as follows:—

- I. 'Alî's lectures and sayings, fol. 1'.
- II. His letters and precepts, fol. 188^b.
- III. His maxims, fol. 249^a.

The colophon at the end of the second chapter reads thus:—

تمت الخطب من نهج البلاغة من كلام مولانا امير المؤمنين واصل
المتقين على بن ابي طالب كرم الله وجهه كتبه العبد الصعيف المحتاج
الى رحمة ربه الغنى على المرشدى الشكاني اصلح اناء حاله فى الدارين

و سلم تسليمًا دائما ابدًا كثيرا تحريرا في عشرين شهر شعبان سنة ثمان
و ستين و ثمانمائة *

For other copies see Berlin, Nos. 8664-5; Paris, No. 2423; Br. Mus., No. 1431; Br. Mus. Suppl., Nos. 527, 1238; Cairo, vol. iv, p. 341; Nûr 'Uṣmāniyah, No. 4361; Ayā Şāfiyah, No. 4361; and Bâhâr, No. 413.

The work has been printed in Cairo, A.H. 1290.

A very fine copy. Written in good but imperfectly vocalised Naskh, within gold and coloured ruled borders, with a tastefully illuminated double page 'Unwân. The headings are in gold.

Dated the 20th Shābân. A.H. 868 = A.D. 1463.

Scribe: علي المرشدی الشكاني.

The last 42 folios, which were wanting in the original MS., have been supplied by one Sayyid Ḥaidar; in a good imitation of the older writing.

Fol. 1^b contains, besides an illegible seal, the autograph of Maḥmūd Shāh II (A.H. 887-924 = A.D. 1482-1518), a ruler of the Bahmanid dynasty of Gulbarga.

No. 2575.

fol. 329; lines 7; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{3}{4} \times 4\frac{1}{2}$.

The Same.

Another copy of the same work, with an interlinear Persian version.

The text begins as usual. The Persian version begins thus:—

پس از حمد خدای تعالی آنکه گردانید ستایش را برای ذممتابی
او و پناه گاه از آزمائش او و پیوستگی و نزدیکی جستن بسوی بهشت او
و سبب گردانید برای زیادت نیکویی خود الخ *

The text is written in beautiful large Naskh, with vowel points, within gold and black ruled borders. Fol. 1^b contains an illuminated frontispiece. The headings are in red. The Persian version is written in fair Nasta'liq, in red.

Not dated; probably 15th century.

The title-page and the last folio are covered with seals and signatures of former owners of the MS., the earliest of which is dated A.H. 1025=A.D. 1616.

No. 2576.

fol. 408 ; lines 35 ; size $12\frac{1}{4} \times 7\frac{1}{2}$; $9\frac{1}{4} \times 5$.

شرح نهج البلاغة

SHARḤ NAHJ AL-BALĀĠAH.

A commentary on the *Nahj al-Balāġah*, by 'Izzaddīn Abī Ḥamad 'Abdalḥamīd bin Hibatallāh bin Muḥammad bin al Ḥusayn, better known as Ibn Abī'l-Ḥadīd al-Madā'inī بن ابو حامد عبد الحميد بن الحسين الشهير بابن ابي الحديد المدائني .

Complete in two separate volumes.

Vol. I.

Beginning: --

الحمد لله الذي تفقد بالتبذل فكل كامل سواء منقوص واستوعب

عموم المعامد و المبادئ فكل ذي عموم عداة مخصوص النجم *

The author, a great Shī'ah scholar and poet, was born at Madā'in on Saturday, the 186 Du'l Ḥijjah, A.H. 586=A.D. 1190. He wrote several works, the most instructive of which, besides the present work, is *Al-Falak ad-Dā'ir 'alā'l-Maḡul as-Sā'ir*, a refutation of Ibn al-Aḡir al-Jazārī's *Al-Maḡul as-Sā'ir* a standard work on the art of Literary composition (see Lib. Cat. No. 2194). Ibn Kḥallikān (De Slane's translation, vol. iii, p. 543) places Ibn Abī'l-Ḥadīd's death in A.H. 655=A.D. 1257 ; but the author of *Nasamat as-Saḡar* (vol. ii, fol. 36*), on the authority of Aḍ-Ḍahabī and others, states that he died in Bagdād seventeen days before its sack by the Tartars. As this event took place on the 6th Ṣafar, A.H. 656=A.D. 1258, he must have died in the beginning of that year. See also Brock., vol. i, pp. 249, 282 and 405.

The preface includes a dedication to Mū'ayyidaddīn Abū Ṭālib Muḥammad bin Aḥmad bin Muḥammad bin al-'Alqamī (d. A.H. 656=

A.D. 1258; see *Mir'ât al-Jamân*, fol. 415^b), the grand Vizier of al-Musta'şim-billâh (A.H. 640-656=A.D. 1242-1258), the last 'Abbâsid Caliph of Baġdâd.

The work begins with a chapter on the *Imâmat* or the question of leadership in Islâm. Then comes a section containing a biographical account of As-Sayyid ash-Sharîf ar-Raġî' (d. A.H. 406=A.D. 1015), the author of the text. The commentary proper begins on fol. 6^b with the heading: *القول فى شرح خطبة نعيم البلاء*. The entire work is divided into twenty *Juz*. The present volume consists of the first ten *Juz*.

For other copies see Br. Mus., Nos. 1675-7; Br. Mus. Suppl., No. 527; and Chiro. vol. iv, p. 277. See also Hâj. Khal., vol. vi, p. 407.

The work has been lithographed in Teheran A.H. 1271.

It appears from the colophon at the end of the first *Juz* that the MS. was transcribed at Mecca by a certain Şâlih bin Nâşih al-Yamanî al-Ânisî.

Written in good Arabian Naskh, within gold and coloured ruled borders, with an illuminated frontispiece.

Dated A.H. 1076=A.D. 1665.

No. 2577.

fol. 392; lines and size same as above.

The Same.

Vol. II.

The second volume of the same commentary beginning with the 11th *Juz* and extending to the end of the 20th *Juz*.

The colophon reads thus:—

هذا آخر الجزء العشرين و تم به الكتاب و لله الحمد كما هو اهله *

Written by the same scribe, Al-Ânisî.

Dated A.H. 1076=A.D. 1665.

No. 2578.

foll. 521 ; lines 33 ; size $13\frac{1}{2} \times 6\frac{1}{2}$; 10×4 .

شرح نهج البلاغة

SHARH NAHJ AL-BALĀĠAH.

A commentary on the *Nahj al-Balāġah*, by Kamāladdīn bin Maǧam bin 'Alī bin Maǧam al-Baḥrānī ميثم بن علي بن ميثم البهراني, a Shī'ah traditionist of considerable repute. He wrote, besides the present work, a shorter commentary on the *Nahj al-Balāġah* ; a commentary on the *Mi'at Kalimah* ; a treatise on the Imāmat or the question of leadership in Islam ; a treatise on scholastic theology ; and a treatise on the divisions of knowledge. He died, according to Kashf al-Ḥujub, fol. 94^b, in A.H. 679=A.D. 1280.

Beginning :—

سبحانك اللهم , بعهدك توحدت في ذاتك فقصر عن ادراكك
انسان كل عارف و تفردت في صفاتك فقصر عن مدحك كل واصلف ...
..... اما بعد فلما كان المقصود الاول من بعثة الانبياء و الرسل بالكذب
الالهية النعم *

We learn from the preface that the work was compiled in Bagdād at the instance of Khwājah 'Atā Malik, the author of *Tārīkh Jahānkushā'i*, a Persian history of the Mughal empire from the rise of Chingiz Khān to the expedition of Hulākū Khān against the Ismā'īlis, A.H. 654=A.D. 1256. This Khwājah 'Atā Malik, who held the post of Šāhib Diwān, or civil governor, of Bagdād, died on the 4th Du'l-Ḥijjah, A.H. 681=A.D. 1282. See Ḥabīb as-Siyar, vol. iii, *Juz* i, pp. 59-70, and Muǧmal Faṣḥī, 192^a.

The work begins with a *Muqaddimah* (Introduction), divided into three *Qā'idah*, each being subdivided into several sections. The three *Qā'idah* are as follows :—

- I. On rhetoric, fol. 2^b.
- II. On eloquence, fol. 19^a.
- III. On the distinctive attributes of 'Alī, fol. 24^a.

The commentary proper begins on fol. 28^b with the heading خطبة الكتاب .

The work was completed, as stated by the author at the end, on Saturday, the 6th Ramaḍān, A.H. 677=A.D. 1278.

The work has been lithographed in Toheran, A.H. 1274.

Written in fair Arabian Naskh, with quotations from the text marked with the word *قوله* in red. Foll. 37^b and 39^b contain large gaps. Slightly worm-eaten.

Not dated; probably 15th century.

According to a note at the end the last folio was added at the instance of the founder of the library in A.H. 1296=A.D. 1879.

The title-page contains, besides seals and signatures of several former owners of the MS., a short biographical notice of the author, extracted from *Amal al-Âmil* of Muḥammad bin al-Ḥasan bin 'Alī al-Ḥurr al-Âmulī.

No. 2579.

fol. 459; lines 31; size 12½ × 8; 9 × 5.

The Same.

Another copy of the same work, beginning as the above.

Written in good Naskh, within gold and black ruled borders; with an illuminated frontispiece and a double-page 'Unwān.

Not dated; probably 16th century.

The title-page bears the seals and signatures of Nawwāb Sayyid Wilāyat 'Alī Khan and of his grandson Sayyid Khurshīd Nawwāb of Patna City.

No. 2580.

fol. 201; lines 17; size 9 × 6½; 7 × 3½.

(Three separate works bound together.)

fol. 1-147.

I.

كتاب التمثيل و المعاصرة

KITĀB AT-TAMAṢṢUL WA'L-MUḤĀDARAH.

A collection of proverbs and pithy sayings in prose and verse, by Abū Maṣṣūr 'Abdalmalik bin Muḥammad bin Ismā'īl aṣ-Ṣa'ālībī

ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي (d. A.H. 429=A.D. 1038; see Lib. Cat., vol. xii, No. 791).

Beginning:—

كتب ابو منصور عبد الملك بن محمد بن اسمعيل الثعالبي الى
حضرة الامير شمس المعالي - اما على اثر حمد الله و الثناء عليه الذي هو
اول كتابه و آخر دعوى ساكنى دار ثوابه *

The author tells us in the preface that he wrote this work after completing his work entitled *Al-Mubhiy*, which he had written for his patron, Shamsahna'âlî Qâbûs (A.H. 366-403=A.D. 976-1012), the fourth ruler of the Ziyârid dynasty of Jurjân. The present work is also dedicated to that ruler.

The work is divided into four *Faṣl*, as follows:—

- I. Fol. 4^a. الفصل الاول من كتاب التمثل و المعاصرة فى
المدخل و الانموذج *
- II. Fol. 46^b. الفصل الثانى فى سبائة ما يجرى مجرى الامثال من
الاقوال الصادرة عن طبقات الناس *
- III. Fol. 75^b. الفصل الثالث فيما يكتم التمثل به
- IV. Fol. 119^b الفصل الرابع فى سائر الفنون و الاغراض

The fourth or the last *Faṣl* is subdivided into the following four sections:—

- (1) fol. 119^b, فى ما يتمثل به او يجرى مجرى المثل من ذكر احوال
الناس و اطوارهم المختلفة *
- (2) fol. 127^a. فى المعاصى و عكارم الاخلاق و المادح
- (3) fol. 136^b. فى ذكر المقابح و مساوى الاخلاق
- (4) fol. 142^b. فى فنون شتى و انحاء مختلفة الترتيب

For other copies see Leyden, No. 454. and Cairo, vol. iv, p. 220.
See also Hâj. Khal., vol. ii p. 420, and Brock., vol. i, p. 286.

fol. 148-159.

11

A short fragment of an anonymous work containing anecdotes, miscellaneous notices and extracts in prose and verse. It opens abruptly thus:—

قبل لاعرابى اى شئى امنع فقال ممازحة المحب و معاذلة
الصدق و امانى تقطع بها ايامك من البيان للجاحظ و قالوا ثلاث يسرع
الجهنم الخلف الحريق و التزويج و الحج الخ *

fol. 160-201.

III

[كتاب فى تاريخ العرب]

[KITÂB FÎ TA'RÎKH AL-'ARAB.]

An anonymous work containing short notices relating to the pre-Islamic history of Arabia.

Beginning :—

قال ابو عبيدة معمر بن المثنى التيمى تيم قد يش مولى لهم كان
العرب العكاظيون لا يعدون من الشىء الا ثلاثة ثم يكفون و لا يزيدون عليهما
شيئا وان لحق بعد شىء مثل الثلاثة اتى عدوا عدوا قبل ذلك لم يعد
معه الخ *

All the above three works are written in fair Arabian Naskh,
with vowel points.

Not dated : probably 17th century.

No. 2581.

fol. 104; lines 17; size 12×9; 9½×6½.

مقامات الحريرى

MAQÂMAT AL-HARÎRÎ.

A fine old copy of the well-known *Maqâmat* of Abû Muhammed
al-Qâsim bin 'Alî al-Harîrî الحريرى (d. A.H. 516=
A.D. 1122; see Lib. Cat., vol. xx, No. 1974).

Beginning :—

انا نعمدك على ما علمت من البيان و الهمت من التبيان الخ *

We learn from Hâj. Khal., vol. vi, p. 59, that the work was composed at the instance of Anûshirawân bin Khâlid, who served as a minister under the Caliph Al-Mustarshid-billâh (A.H. 512-529=A.D. 1118-1135) and under Sultân Mas'ûd (A.H. 527-547=A.D. 1133-1152), a king of the Saljuq dynasty of Asia Minor.

The work, which is divided into fifty *Maqâmah*, deals with the adventures of one Abû Zaid as-Sarûjî, and is written in a very pompous style.

For other copies see Br. Mus. Suppl., No. 1066, India Office, No. 806; Wien, No. 371; Paris, Nos. 3924-36; Berlin, No. 8538; Cairo, vol. iv, p. 329; Nûr 'Uṣmâniyah, Nos. 4261-8; Ayâ Şûfiyah, Nos. 4287-94; Hamidiyah, No. 1196; Yenî, Nos. 1008-9; Hûr Lailâ, Nos. 372-3; Râmpûr, p. 618; and Bâhâr, No. 414.

The work has been frequently printed and lithographed. For printed editions see Brock., vol. i, p. 276, and Iktifâ' al-Qunû', p. 283.

The title page reads thus:—

كتاب فيه المقامات للحصري برسم الخزانة العالية أبو بكر
ولد الجناب العالى المولى السيف الاشرفى الملكى الصالحى عمرة الله
ببقائه و نفعه بالعلم الشريف بمهنة و كرمه *

According to this the present copy was transcribed for the library of Al-Malik al-'Âdil Saifaddîn Abû Bakr (A.H. 635-637=A.D. 1237-1239), the Sultân of Egypt.

The colophon runs thus:—

كتبها بجبل الصالحين فى سنة ثلثين و ستمائة *

Written on thick creamy paper in fair and fully vocalised Naskh, with some marginal notes. The headings are in Şulṣ, sketched in black and filled with gold. The title-page is tastefully illuminated.

Dated A.H. 630=A.D. 1232.

The last folio contains, besides notes and extracts from other books, notes by several former owners of the MS., the earliest of which is dated A.H. 1139=A.D. 1726.

No. 2582.

fol. 175; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same work.

Beginning:—

قال الشيخ الامام الاجل ابو محمد القاسم بن على بن
عطاء الملك الحارثي تغمد الله برحمته و اسكنه بعبودة جنته اللهم
انا نحمدك على ما علمت من البيان الن *

Written in old Arabian Naskh, with interlinear and marginal notes. Slightly worm-eaten and water-stained. The first seven folios are in a later hand.

Not dated; probably 14th century.

No. 2583.

fol. 170; lines 19; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

The Same.

An illustrated copy of the same work, beginning as No. 2581 above.

Written in elegant Arabian Naskh, within double red ruled borders; with forty-two quaint miniatures. Foll. 1-12, 14-18, 23-27, 29, 38, 41-45, 109-113, 116-121, 138-145, 166-170 are in a later hand.

Not dated, probably 16th century.

The title-page contains two illegible seals. A seal, bearing the inscription لسان السلطان محمود اذولة منشى محمد معمر علي خان بهادر, dated A.H. 1277=A.D. 1859, is found on fol. 1^b.

No. 2584.

fol. 213; lines 13; size $5\frac{1}{2} \times 4$; $4 \times 2\frac{1}{2}$.

شرح مقامات الحريري

SHARH MAQÂMÂT AL-HARÎRÎ.

An anonymous commentary on the *Maqâmât* of Al-Harîrî.

The MS. is defective at the beginning as well as incomplete at the end. It opens abruptly with the following words of the commentary on the preface of the *Maqâmât* :—

فلما أوقفه على جنبه بحث الصيد بأضلانه [اظلانه sir] فى الأرض
فظهرت شفرة فآخذها ودبعتها بهار المثل الثانى ما ذكره حارث ابن حسان
الشيدانى لقبيلة من تميم الخ *

The commentary on the first *Maqâmât* begins thus :—

المقامة الاولى وهى صنعانية - اقتعدت البعير أى جعلته قعدة وهى
الدابة المختصة بالركوب والقعدة المروة الواحدة والقعدة بالكسر الحال
كالجلسة والركعة . القعيدة المرأة المقعودة من غير نكاح وقعد واقتعد بمعنى
واحد كما يقال نجع واضطجع الخ *

The author, whose name cannot be discovered, must have lived towards the end of the 6th century of the Hijrah, for he refers to Ibn al-Bâqillânî as his *Shâikh* and teacher in the following terms (fol. 194^a) :—

وابو عمرو بن العلاء البصرى القفا فى ملك القراء والفحاة كان يزن
النمر فاحتفه طائفة بتعجبون من فضاه وعمله فقال لهم مالكم نكك كاذب على
نكك كاذ الغرائش اوفقتموا عنى هكذا حدثنى شيخى ابن الباقلىانى بواسط
العراق فى جامع الحجاج بن يوسف فى زياره عامم بن الفجود المقرئ
حين قرأت بها *

This Ibn al-Bâqillânî, whose full name is Abû Bakr 'Abdallâh bin Manşûr bin 'Umar bin Rab'ah al-Wâsitî, was born at Wâsit on the 14th Muharram, A.H. 500=A.D. 1106. He studied under Abu'l-'Izz al-Qalânî (d. A.H. 521=A.D. 1127), Sibî al-Khayyât (d. A.H.

541=A.D. 1146), Abū 'Alī al-Ḥasan bin Ibrāhīm al-Fāriqī (d. A.H. 528=A.D. 1133) and others. He attained high proficiency in all the branches of Muhammadan literature, especially in the various readings and correct pronunciation of the Qurān. Aḍ-Ḍahabī, *Ṭabaqāt al-Qurrā'* fol. 130*, describes him as the foremost Qurān-reader of 'Irāq in his time. He held for about forty years the post of a professor in the Madrasah attached to the mosque of Wāsiṭ, where he died in A.H. 593=A.D. 1196. See *Dustūr al-'Ulām*, fol. 23*.

The copy breaks off abruptly in the middle of the commentary on the 47th *Maqām*. The last words are as follows:—

وفى المثل رب لايم ملهم ورب ملوم لاذنب له - وجفع الى سلمه
الى مال الى صلحه قال الله تعالى فان جنحوا للسلم *

The commentary includes only those words of the text which require explanation.

No other copy of the work is known.

Written in fair Arabian Naskḥ, with the headings in red. Slightly water-stained.

Not dated; probably 15th century.

No. 2585.

fol. 209; lines 20; size $9\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{3}{4} \times 3\frac{1}{4}$.

الإيضاح

AL-'IDĀḤ.

A commentary on the *Maqāmāt* of al-Ḥariri, by Abu'l-Faṭḥ Nāṣir bin 'Abdassayyid al-Muṭarrizī أبو الفتح ناصر بن عبد السيد الطرزي (d. A.H. 610=A.D. 1213; see Lib. Cat., vol. XX, No. 2031).

Beginning:—

يقول عبد الله الفقير اليه الحمد لله المحمود على
جميع الآلاء المشكور بعحسن البلاء الخ *

Cf. *Hāj. Khal.*, vol. vi, p. 62.

The commentary is preceded by a chapter dealing with rhetoric and poetical figures.

The work was completed, as stated by the author at the end, in A.H. 563=A.D. 1167.

For other copies see Berlin, Nos. 8540-2; München, No. 561; Paris, Nos. 3937-8; Escur., Nos. 269, 509-10; 608; Br. Mus., No. 618; Cairo, vol. iv, p. 210; Nûr 'Uṣmāniyah, Nos. 4061-3; and Râmpûr, p. 602.

Written in fair Indian Naskh.

Dated A.H. 1259=A.D. 1843.

No. 2586.

fol. 131; lines 45; size $12\frac{1}{2} \times 8\frac{1}{2}$; $10 \times 6\frac{1}{2}$.

شرح مقامات الحريري

SHARḤ MAQĀMĀT AL-HARĪRĪ.

A copious commentary on the *Maqāmāt* of Al-Harīrī, by Abū'l-'Abbās Aḥmad bin 'Abdal-mu'min bin Mūsā bin 'Isā al-Qaīṣ ash-Sharīṣhī أبو العباس أحمد بن عبد المؤمن بن موسى بن عيسى القيسى الشريشي. Complete in two separate volumes.

Vol. I.

Beginning:—

قال الشيخ الاستاذ اللغوي النحوي ابو العباس احمد
الحمد لله الذي اختص هذه الامة بالصحف السنية

The author, Ash-Sharīṣhī, a grammarian and lexicographer of eminent talent and repute, was born at Sharīṣh, a town in Spain. He travelled much in the acquisition of learning and served as a teacher in several institutions of his native country. He wrote, besides three commentaries on the *Maqāmāt* of Al-Harīrī, commentaries on *Al-'Idāḥ* of Abū 'Alī al-Fārisī (d. A.H. 377=A.D. 987) and *Al-Jumal* of Al-Jurjānī (d. A.H. 474=A.D. 1081) and an abridgement of the *Nowādir al-Ma'ānī* of Abū 'Alī al-Qālī (d. A.H. 356=A.D. 967; see *Dustūr al-I'lām*, fol. 107^a). Our author died at his native town, A.H. 619=A.D. 1222. For further particulars of his life and works see *Nafḥ at-Ṭib*, vol. i, p. 376; *Buḡyat al-Wu'āt*, fol. 111^b; and *Dustūr al-I'lām*, fol. 72^b.

In the preface the author makes mention of Al-Fanjdlīhī's commentary, from which he derived considerable material. This Al-Fanjdlīhī, whose full name is Abū Sa'īd Muḥammad bin 'Abdrraḥmān

bin Muḥammad al-Mas'ūdī, was born at Al-Fanjdiḥah (a town in Khurāsān), A.H. 522=A.D. 1128. He made a journey to Syria, and settled at Damascus, where he enjoyed the favour of Al-Malik al-Afdal, the son of Sulṭān Ṣalāḥaddin Yūsuf al-Ayyūbī (A.H. 564-589=A.D. 1169-1193). Al-Fanjdiḥī died at Damascus, A.H. 584=A.D. 1188. See Ibn Khallikān (De Slane's translation), vol. iii, p. 99.

The present work is the first of the three commentaries of Ash-Sharishī noticed by Hāj. Khal., vol. vi, p. 63.

For other copies see Leyden, No. 413; Berlin, No. 8544; Paris, Nos. 3940-6; Alger, No. 1891; Cairo, vol. iv, p. 275; Ayā Ṣūfiyah, Nos. 4121-4; Nūr 'Uṣmāniyah, Nos. 4057-60; Rāmpūr, p. 602; and Āsafiyah, p. 1514.

The work has been frequently printed. For printed editions see Brock., vol. i, p. 277 and Iktifū 'al-Qunū', p. 283.

The present volume ends abruptly in the middle of the 23rd *Maqāmah*. The last words are as follows:—

و حكى الفقيه ابو الحسين ان اباة حدثه ان الاديب ابا الطاهر ابن
ابى ركب حضر عنده بسبته بقرية *

No. 2587.

fol. 151; lines and size same as the above.

The Same.

Vol. II.

The second volume of the same work, beginning at the point where the first volume ends in the 23rd *Maqāmah*. The first words are as follows:—

مثذان فى نزهة سعيان [sic] لاستقبال رمضان فاكل مع من حضر ضربا
من الاطعمة والا لوان النخ *

Both volumes are written in fair Naskh, within double red ruled borders. The headings are in red.

Dated A.H. 1187=A.D. 1773.

Scribe: راعيم بن مبارك بن سليم.

Two fly-leaves at the end contain two short pieces called *Ar-Risālat as-Siniyah* and *Ar-Risālat ash-Shīniyah*, by Al-Ḥarfī.

No. 2588.

foll. 101; lines 30; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 4\frac{1}{4}$.

شرح المقامات

SHARH AL-MAQĀMĀT.

An incomplete copy of a concise commentary on the *Maqāmāt* of Al-Ḥarīrī, by Muḥṣiraddīn مظهر الدين, with the following title:—

كتاب كشف المشكلات فى شرح المقامات من تصانيف الامام
العالم مظهر الملة و الدين نور الله قبره *

The commentator seems to be identical with Muḥṣiraddīn Al-Ḥusain bin Maḥmūd bin Al-Ḥasan az-Zabḍānī (or Az-Zaidānī), the author of *Al-Mafātīḥ*, who flourished in the middle of the 7th century of the Hijrah. See Lib. Cat., vol. v, part ii, No. 348.

Beginning:—

الحمد لله الذى نَلَأَتْ شواهد قدرته على وجبات الموجودات الخ *

In the preface the author tells us that he wrote this commentary at the request of a number of his literary friends.

In a copy noticed in Cairo, vol. iv, p. 275, the author is called Muḥṣiraddīn az-Zabrānī. Other copies are noticed in Leyden, No. 418, and Wien, No. 375, but without the author's name.

It appears from the old pagination of the MS. that foll. 2-113 are missing.

Written in old Arabian Naskh. Slightly worm-eaten.

Dated the last day of Sha'bān, A.H. 680=A.D. 1281.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 720=A.D. 1320.

The last folio contains miscellaneous notes and extracts from other books.

No. 2589.

foll. 375 ; lines 27 ; size 9×6 ; 6½×3½.

المقالات الجوهريّة على المقامات الحريريّة

AL-MAQĀLĀT AL-JAWHARĪYAH
'ALA'L-MAQĀMĀT AL-
HARĪRĪYAH.

A commentary on the Maqāmāt of Al-Hariri, by Ash-Shaikh Abū Bakr 'Abdal 'Azīz bin 'Abdallāh az-Zamzamī al-Makkī ash-Shāfi'ī الشيخ أبو بكر عبد العزيز بن عبد الله الرمزمي المكي الشافعي, an illustrious poet and a scholar of considerable repute. He was born at Mecca, A.H. 900=A.D. 1494. He wrote, besides the present work, two poems in praise of the Prophet, composed in imitation of Al-Būṣiri's *Al-Kawākib ul-Durriyah* (No. 2529 above) and *Umm al-Qurā*. He died in A.H. 978=A.D. 1568. The words بجنان الخلد قد أصبح form a chronogram for the date of his death. See *An-Nūr as-Sāfir*, fol. 163^a.

Beginning :—

الحمد لله الذي رفع آيات العلم و الادب اما بعد فيقول
فغير رحمة ربه و اسير وصمة ذنبه خير الدين بن تاج الدين الياس اذهب
الله تعالى عنه البأس انه لما رأيت شرح المقامات الحريريّة و المقالات
التي هي بصفات المحاسن حرية للشيخ الفاضل مولانا
المرحوم الشيخ أبي بكر عبد العزيز الرمزمي المكي الشافعي الخ *

We learn from the preface that the work was left by the author defective and incomplete in places, and it was subsequently revised and completed by Khairaddin bin Tājaddīn Ilyās, a scholar of Medina, who flourished in the 12th century of the Hijrah.

The colophon reads thus :—

هذا آخر ما انتهى اليه المقامات الحريريّة و تقليد اجيادها بالمقالات
الجوهريّة فالحمد لله الذي بفضله تتم الصالحات و برحمته تقال البركات
على يد شارح بعضها و باني نقضها و واصل رفضها و فاتح عمقها خير الدين
بن تاج الدين الياس المدني خادم السفة السنية و الاحكام الشرعية بالروضة

النبوية في يوم الأحد المبارك أثني عشر في شهر رمضان المعظم ندره [sic]
سنة الف و مائة و ستة و عشرين بمكة المشرفة *

According to this the work was revised and completed at Mecca
in A.H. 1126=A.D. 1714.

For other copies see Cairo, vol. iv, p. 327, and Rāmpūr, p. 602.

Written in fair Arabian Naskh, within double red and light
green ruled borders. The quotations from the text are in red.

Dated the 12th Du'l-Qa'dah, A.H. 1154=A.D. 1741.

Scribe : عبد الجليل الزواوي البعيري .

No. 2590.

fol. 130; lines 23; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

An incomplete copy of the same work, beginning like the above
and breaking off abruptly towards the end of the 15th *Maqamah*.
The last words are as follows:—

و حذار بغنى الحياء و كسر الرأى بعنى احذر - من المكائنة حذار
نقلت له و الذي حرم اكل الربا قال الله تعالى *

The MS. corresponds with fol. 103-104^b of the copy noticed
above.

Written in rough Naskh, with quotations from the text in red.

Not dated; probably 19th century.

No. 2591.

fol. 328; lines 16; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$

القشامات

AL-QUSHĀMĀT.

A commentary on the first half of the *Maqamāt* of Al-Ḥariri, by
Muḥammad Ismā'il Abū Muḥammad al-Muṣhtāq bin Muḥammad
Wajihaddīn al-Marādābādī محمد بن محمد المشتاق بن محمد
وجيه الدين المراد ابادي .

Beginning:—

قال العبد الواب الى رحمة ربه الوهاب محمد اسمعيل ابو محمد
المشتاق ابن محمد رقيه الدين المراد ابادى مولدا والمكهفوى معتدا
اني صرفت برهة من الدهر في اقتناص شوارد الفنون العجيبة و اقتصمت
موارد العلوم الغريبة فلذا فن الادب روض اريض مطور يجتني فيه ثمرات
العبر النخ *

The author belonged to a learned family of Murādābād, where he was born and brought up. After completing his education in his native town, he made a journey to Lucknow, where he settled permanently. He was sent by Naṣiraddin Haidar (A.H. 1243–1253=A.D. 1827–1837), king of Audh, as his envoy to the court of William IV, king of England. In this capacity he stayed for some time in London, where he married a Miss Duff, with whom he returned to India. He was a man of independent mind and vast learning, deeply versed in various branches of Arabic literature. He wrote, besides the present work, a gloss on Al-Yazdi's commentary on the *Tahdīb al-Manṭiq* of at-Taftāzānī, and a gloss on Al-Maibudī's commentary on the *Hidayat al-Hikmat* of Aṣṣiraddin al-Abharī (d A.H. 663=A.D. 1264). He died at Lucknow on the 15th Rabi' I, A.H. 1253=A.D. 1837. See Taḍkirah-i-'Ulamā'-i-Hind, p. 179.

The colophon reads thus:—

لقد احسن الله جل جلاله و عم نواله الينا باتمام شرح النصف الاول
من المقامات و نسأل منه و نتضرع اليه بان يوفقنا لاختتام شرح النصف
اخر ايضا قد تم الكتاب المستطاب لاستاذى العبر الارب
و العلامة الاديب مولينا محمد اسمعيل دام ظله الظليل بيد العبد الضعيف
قادر بخش، لاهوري عفى الله عنه و هذا الكتاب المستطاب شرح المقامات
مسمى بالقشامات *

According to this the MS. was transcribed within the lifetime of the author by his pupil Qādir Baksh of Lahore.

No other copy of the work is known.

Written in fair Indian Nasta'liq, with quotations from the text marked with red ink lines above them.

Not dated; probably 19th century.

No. 2592.

foll. 27 ; lines 25 ; size $8 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

عنوان المرقصات و المطربات

‘UNWÂN AL-MURQIŞÂT WA’L-
MUṬRIBÂT.

A very interesting essay on the rhetorical beauties of the poetical compositions of Arabian poets, from the pre-Islamic period to the author's own time, arranged according to their chronological order.

By Abū’l-Ḥasan ‘Alī bin Mūsā bin Muḥammad bin Sa’īd al-Ġarnāṭī سميد الغرناطي, a grammarian and historian of considerable repute. He traces his descent from ‘Ammār bin Yāsir, a companion of the Prophet. He was born at Granada, A.H. 610=A.D. 1213, and in the acquisition of learning he travelled numerous places. He wrote several instructive works on grammar, history and geography, and died, according to Buġyat al-Wu’āt, for. 287^a, in Damascus on the 11th Sha’bān, A.H. 673=A.D. 1274, or, according to Ḥusn al-Muḥāḍarah, fol. 140^a, in Tunis, A.H. 685=A.D. 1286. See also Dustūr al-J’lām, fol. 67^a, and Brock., vol. i, p. 336.

Beginning :—

اما بعد حمد الله الذي شرف الانسنى على سائر انواع الحيوان بنطق

اللسان الم *

The author tells us in the preface that he wrote this essay as an introduction to the *Jāmī’al-Murqīṣāt Wa’l-Muṭribāt* of Muḥammad bin Mu’allā al-Azdī, dividing Arabic poetry into five kinds, viz., (i) *Al-Murqīṣ* (what makes one dance) ; (ii) *Al-Muṭrib* (what causes one to skip for joy) ; (iii) *Al-Maqbūl* (what is agreeable) ; (iv) *Al-Masmū’* (what is audible) ; and (v) *Al-Matrūk* (what is obsolete).

Incomplete at the end. The copy breaks off abruptly with the following lines of Sibṭ Ibn at-Ta’āwīdī (d. A.H. 584=A.D. 1188) :—

بين السيوف و عينيه مشاركة * من اجلها قيل للاعناد اجفان

For other copies see Berlin, No. 7175 ; Cairo, vol. iv, p. 286 ; and Rāmpūr, p. 606.

The work has been printed in Cairo, A.H. 1286.

Written in fair Arabian Nas'kh, with the headings in red.
Not dated : probably 18th century.

No. 2593.

fol. 180 ; lines 15 ; size $10 \times 7\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

المقامات الزينية

AL-MAQÂMÂT AZ-ZAINÎYAH.

A work on the lines of Al-Ḥarîrî's *Al-Maqâmât* (No. 2581 above), by Shamsaddin Abu'n-Nadâ Mu'add bin Naṣrallâh bin Rajab, better known as Ibn aṣ-Ṣaiqal al-Jazarî شمس الدين ابر الندى معد بن نصر الله الصيقل الجزري . بن رجب الشهير بابن الصيقل الجزري .

Beginning :—

الحمد لله الذي ايدنا بمنايخ اللاء الع *

Cf. Hâj. Khal., vol. vi, p. 54.

The author, a grammarian and poet of considerable repute, died in A.H. 701=A.D. 1301. See *Buġyat al-Wu'ât*, fol. 317^a. and *Brook.*, vol. ii, p. 159.

In the preface the author tells us that he composed this imitation of Al-Ḥarîrî's *Al-Maqâmât* at the request of his cousin, after whom he entitled it *Al-Maqâmât az-Zainîyah*. He states further that it deals with the adventures of a certain Abû Naṣr al-Miṣrî, which are supposed to be narrated by one Abu'l-Qâsim bin Jaryâl ad-Dimaṣhqî, in fifty assemblies (مقامات).

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Fol. 88 ^b .	المقامة الرابعة والعشرون الحلبيّة
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Fol. 92 ^a .	المقامة السادسة والعشرون الشيرازية
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Fol. 112 ^a .	المقامة الثانية والثلاثون الحمصية
Fol. 117 ^a .	المقامة الثالثة والثلاثون الواسطية
Fol. 122 ^b .	المقامة الرابعة والثلاثون الحصرية
Fol. 129 ^b .	المقامة السادسة والثلاثون السمنانية
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Fol. 138 ^a .	المقامة الثامنة و الثلثون الموصلية
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Fol. 180 ^a .	المقامة الخمسون اليمنية

Slightly defective at the end. Only two or three folios seem to be wanting.

For other copies see Br. Mus., Nos. 669, 1403, and Nûr 'Uṣmâniyah, No. 4273.

It appears from a note on the title-page that the MS. was transcribed within the life-time of the author and that it was read in his presence by Şafiaddin Muḥammad al-Âwi at Somnat.

Written in fair Arabian Naskh, with the headings in red. Worm-eaten and water-stained. The first and the last two folios are badly damaged.

Not dated : probably 13th century.

No. 2594.

fol. 96 ; lines 12 ; size 7 × 5½ ; 4½ × 3.

نسيم الصبا

NASÎM AŞ-ŞABÂ.

A valuable copy of *Nasîm aş-Şabâ*, a collection of thirty short essays on various subjects, written in rhythmical prose by Badraddin

Abū Tāhir al-Ḥasan bin ‘Umar bin Ḥabīb al-Dimashqī ash-Shāfi‘ī بدر الدين ابو طاهر الحسن بن عمر بن حبيب الدمشقي الشافعي, a traditionist of considerable repute and the author of several instructive works. He was born at Damascus, A.H. 710=A.D. 1310. He studied under his father, who held the post of Muhtasib (superintendent of police) at Aleppo, and under several other distinguished scholars, including Ibn Nubātah (d. A.H. 768=A.D. 1366), an illustrious poet of Egypt. For some time he served as a Qāḍī and then as a secretary to the government of Aleppo. He composed, besides the present work and those mentioned in Brock., vol. ii, p. 37, a gloss on Al-Qālī’s commentary on Al-Qazwīnī’s compendium of Shāfi‘ī law, entitled *Al-Hāwī as-Ṣagīr* (see Hāj. Khal., vol. iii, p. 6); a work on theology, entitled *Al-Kawākib al-Waqqād* (see *ibid.*, vol. v, p. 265); and a treatise giving a topographical account of Damascus, entitled *Tashnīf al-Masāmī‘ fi Waṣf al-Jāmi‘*. He died at Aleppo, A.H. 779=A.D. 1377. See Ad-Durar al-Kāminah vol. i, fol. 181^a; Tabaqāt by Ibn Qāḍī Shihbāb, fol. 153^a; and *Dustūr al-‘Ilām*, fol. 38^b.

Beginning:—

اما بعد حمد الله الذي اعلا مقام اهل الادب الم *

The work has been twice printed in Egypt, viz., in Alexandria, A.H. 1289, and in Cairo, A.H. 1307.

For other copies see Berlin, Nos. 8380-1; Gotha, No. 2775; Leyden, No. 490; Paris, Nos. 3361-4; Bodl., vol. i, No. 1283; Escur., Nos. 305, 474, 551; Cairo, vol. iv, p. 307; and *Āyā Ṣūfiyah*, No. 4332.

The colophon reads thus:—

نجز بحمد الله تعالى وحسن توفيقه وصلوته على نبيه محمد وآله
 وصحبه وسلامه الى يوم الدين وذلك في العشر الآخر من جمادى الاولى
 من سنة خمس و ستين و سبعمائة على يدى افتر عباد
 الله تعالى واحرجهم الى مغفرته طاهر بن الحسن بن عمر بن حبيب
 عفى الله عنهم اجمعين وهو حسبنا ونعم الوكيل *

According to this the MS., dated A.H. 765=A.D. 1363, was transcribed within the author’s life-time by his son Tāhir.

It appears from a note at the end, written by the author in his own hand, that the MS. was collated with his original MS. in A.H. 760=A.D. 1364. The note runs thus:—

قوبل بالاصل [sic اصل] المكتبة بخطى فوافق وصم وكتبه منشيئه
الحسن بن عمر بن حبيب احسن الله عاقبته فى العشر الاواخر من صفر
سنة ست و ستين و سبعمائة و لله الحمد و الفضل و المنة *

Written in elegant Arabian Naskh, with vowel-points. The headings are in red.

The title-page and a fly-leaf at the beginning contain seals and signatures of several former owners of the MS., the earliest of which is dated A.H. 768=A.D. 1366.

No. 2595.

fol. 345; lines 28; size $11\frac{1}{2} \times 8$; $9 \times 5\frac{1}{2}$.

مشارع الاشواق الى مصارع العشاق

MASHĀRĪ' AL-ASHWĀQ ILĀ MAṢĀRĪ' AL-USHSHĀQ.

A work dealing with excellencies and advantages of waging war against infidels.

The full title of the work, as given in the preface, is as follows:—

مشارع الاشواق الى مصارع العشاق و مثير الغرام الى دار السلام *

Author: Muhiyaddīn Aḥmad bin Ibrāhīm bin Muḥammad ad-Dimashqī ad-Dimyāṭī ash-Shāfi'ī, better known as Ibn an-Nahhās معى الدين احمد بن ابراهيم بن محمد الدمشقى الدميضى الشافعى الشهير با بن النحاس. He was born at Damascus where he was brought up and educated; but subsequently he left it for Dimyāt, where he settled permanently. He was a warrior of great spirit. He joined several religious wars, and was killed in a battle with crusaders near Aṭ-Tinah on the 13th Jumādā II, A.H. 814=A.D. 1411. See Al-Qabas ai-Ḥawī, vol. i, fol 28^b, and Brock., vol. ii, p. 76.

Beginning:—

احمدك اللهم رب واسئلك اعلى رتب الشهادة و اشد ان لانه
الا انت و استودعك هذه الشهادة *

Cf. Ḥaj. Khal., vol. v, p. 545.

The author tells us in the preface that his chief object in the

present work is to inculcate a warlike spirit in Muslims and to persuade them to take part zealously in holy wars.

The work is based on authentic books of Ḥadīṣ and Tafsīr, a list of which is given in the preface.

For other copies see Leyden, No. 1853; Escur., No. 1112; Alger, Nos. 1301-2; and Cairo, vol. iv, p. 324.

The work has been printed in Būlāq, A.H. 1242.

Written in Maḡribī Naskḥ, with vowel points. The headings are in red.

Dated A.H. 1248=A.D. 1832.

Two fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

No. 2596.

fol. 56; lines 30; size $10\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5$.

الحجة فى سرقات ابن حجة

AL-ḤUJJAH FĪ SARAQĀT IBN HIJJAH.

A treatise on the plagiarism of Abū Bakr Ibn Ḥijjah al-Ḥamawī (d. A.H. 837=A.D. 1433), by Shamsa-dīn Muḥammad bin Ḥasan bin 'Alī bin 'Uḡmān an-Nawājl ash-Shāfi'ī شمس الدين محمد بن حسن بن علي بن عثمان النواجي الشافعي (d. A.H. 859=A.D. 1455), for some account of whom see No. 2571 above.

Beginning:—

الحمد لله الذى امرنا ان نرد الامانات الى اهلها
و بعد فلما نزل بمصر ما نزل من المصاب و حل باهلها من اليم
العذاب النجم *

Incomplete at the end. The MS. breaks off abruptly with the following line of the author's own poem in praise of 'Abdalbāsīṭ az-Zaīnī, commander-in-chief of the Egyptian army:—

ان قال ان ابابكر له ثبت * التقديم قلت و فى قولى بلاغات

A copy of the work is noticed in Leyden, No. 509. See also Ḥaj. Khal., vol. ii, p. 17.

Written in fair Arabian Naskh, within double red and blue ruled borders. Water-stained.

Not dated ; probably 18th century.

No. 2597.

fol. 308 ; lines 22 ; size 12×9 ; $8\frac{1}{2} \times 4\frac{1}{4}$.

سفينة العلم

SAFĪNAT AL-'ILM.

The second part of a commentary by Muḥammad Mū'min bin al-Hājj Muḥammad Qāsim al-Jazā'iri القاسم محمد الحاج مؤمن بن الحاج محمد on his own treatise entitled تعبير طيف الغيال في تحرير مناظرة العلم و المال .

The work tends to show by a comparison and contrast between knowledge and wealth the superiority of the former to the latter.

Beginning :—

بسم الله الرحمن الرحيم مفتتح كل كتاب كريم - رب اشرح لى
صدرى و يسر لى امرى و وفقنى لتحرير مقالى و بعد
فيقول الشارح المؤلف الماتن المصنف العبد المذنب الاثم محمد مؤمن
بن الحاج محمد قاسم الجزائري مكتدا الشيرازى مولدا النجم *

At the end is a note by the author in his own hand, stating that he commenced to write the commentary on the day he finished the text, and that he completed it on the 17th Rabī' II, A.H. 1131=A.D. 1719. The entire work is divided into seven parts, each with a separate title. The titles are as follows :—

- I. *Bahr al-'Ilm* (the ocean of knowledge).
- II. *Safīnat al-'Ilm* (the ship of knowledge).
- III. *Madīnat al-'Ilm* (the city of knowledge).
- IV. *Khizānat al-'Ilm* (the treasury of knowledge).
- V. *Ḥaḍīqat al-'Ilm* (the garden of knowledge).
- VI. *Shajarat al-'Ilm* (the tree of knowledge).
- VII. *Ṣamarat al-'Ilm* (the fruit of knowledge).

The present volume, which is stated on the title-page as well as in the colophon to be the second part of the work, was completed, as stated by the author at the end, on Monday, the 17th Rajab, A.H. 1124=A.D. 1712.

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

The date of the copy is not known; but it must certainly be earlier than the date of the author's autograph on the title-page, viz., A.H. 1130=A.D. 1718.

Scribe: محمد زمان بن شيخ حبيب الله لاغرري.

The title-page contains, besides the seals of Sulaimānjāh (A.H. 1243-1253=A.D. 1827-1837), Amjad 'Alī Shāh (A.H. 1258-1263=A.D. 1842-1847) and Wājid 'Alī Shāh (A.H. 1263-1273=A.D. 1847-1856), rulers of Audh, the following two seals:—

I. The seal of Ḥakīm al-Mamālik, the servant of Jahāndār Shāh Bādghāh Gāzi, dated A.H. 1124=A.D. 1712. This Jahāndār Shāh was the eldest son of Bahādur Shāh, and grandson of 'Ālamgīr. He was crowned at Lahore on Thursday, the 14th Rabi' I, A.H. 1124=A.D. 1712. After reigning only nine months he was defeated and murdered by his nephew Farrukh-Siyar (A.H. 1124-1131=A.D. 1712-1719) at Agra. See Beale's Oriental Biographical Dictionary, p. 190.

II. A seal bearing the name of Asadallāh Khān Gālib, dated A.H. 1153=A.D. 1740. This Gālib is the son of the sister of Shaikh Muḥammad Afdal of Allāhābād. He died in A.H. 1163=A.D. 1750. He must not be confounded with the celebrated poet of Delhi, who died in A.H. 1285=A.D. 1868.

Fol. 1^b contains a seal bearing the inscription برعادي دين شد
مظفر حسين, dated A.H. 1277=A.D. 1860.

No. 2598.

fol. 375; lines 19; size 13½ × 8½; 9 × 4½.

شرح الخطبة الطنجية

SHARḤ AL-KHUTBAT AT-TAŞJĪYAH.

A copious commentary on a lecture of 'Alī (A.H. 35-40=A.D. 656-661), the fourth Caliph, delivered by him at a village between Medina and Kūfah.

By Muḥammad Kāzīm bīn Muḥammad Qāsim al-Ḥusainī ar-Rashtī, a Shī'ah scholar of the 13th century of the Hijrah.

Beginning :—

الحمد لله رب العالمين وصلى الله على خير خلقه محمد وآله
الطاهرين اما بعد فيقول العبد الفقير الحقير الجانى ابن
محمد قاسم محمد كاظم الحسينى الرشدى ان بعض السادات الاجلاء
النبلاء حرصه الله تعالى عن كل ضراء التمس من
الفقير بيان الخطبة الغراء العلية العلوية الموسومة بالطنجية وكشف رموزها
واستارها الخ *

The work is divided into two parts. The first part ends on fol. 260^a with the following colophon :—

قد تم الجزء الاول من شرح الخطبة الشريفة فى يد شارحه فى
شهر ذى قعدة الحرام فى سنة خمس وثلثين و مائتين بعد الالف *

According to this the first part was composed in A.H. 1235=A.D. 1819.

It is stated at the end that the MS. was transcribed at Hâjji Tarkhân, a town in Russian Turkistan.

No other copy of the work is known.

Written in fair Persian Naskh, within red and blue ruled borders. There is an illuminated frontispiece at the beginning of each part. Foll. 260^b, 261^a are blank.

Dated A.H. 1265=A.D. 1849.

Scribe : حسين بن محمد بن على بن ابراهيم كور جريشى .

LETTERS.

No. 2599.

fol. 194 ; lines 17 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح رسالة ابن زيدون

SHARḤU RISĀLATI IBN ZAIDŪN.

A commentary on the letter written in a most elegant style by Ibn Zaidūn from prison to Ibn Jahwar (A.H. 422-435=A.D. 1031-1043), King of Cordova, begging him to show favour to him.

Commentator: Ṣalāḥaddīn Abū'ṣ-Ṣafā Khaliḥ bin Aihak as-Ṣafadī صلاح الدين ابو الصفا خليل بن ايبيك الصفدي (d. A.H. 764=A.D. 1363; see Lib. Cat., vol. xii, No. 652).

Beginning:—

الحمد لله الذي شرح صدورنا بالاسلام و طرح بالاستغفار عنا اعباء
الاثام و منح اصداف الاسماع درر الادب النسي تقذنه الاقلام و بعد
فان رسالة ابن زيدون التي كتبها لابن جمهور من الرسائل الطفانة الم *

In his introduction the commentator gives a short biographical account of Ibn Zaidūn, the writer of the letter, whom he describes as a distinguished scholar and poet of Andalusia (Spain). This Ibn Zaidūn, whose full name is Abū'l-Walid Aḥmad bin 'Abdallāh bin Ḡālib bin Zaidūn al-Maḥzūmī, was born in Cordova, according to Brock., vol. i, p. 274, in A.H. 394=A.D. 1004. He served as a minister under Ibn Jahwar, who, becoming angry with him, consigned him to prison, whence he addressed Ibn Jahwar the letter on which the present work is a commentary. After gaining his liberty Ibn Zaidūn went to Seville, where he held the post of vizier under Al-Mutaḍḍid Abū 'Āmir 'Abbād (A.H. 434-461=A.D. 1042-1068). Ibn Zaidūn wrote several treatises in prose and verse for the princess Wallāḍah, the daughter of Al-Mustakfi Muḥammad (A.H. 414-416=1023-1025), and died at Seville, A.H. 463=A.D. 1070. See Ibn Khallikān (De Slane's translation, vol. i, p. 123). and *Dustūr al-I'ḷām*, fol. 60^b.

For other copies see Berlin, No. 8608; Paris, Nos. 3316-7; Leyden, No. 404; Bodl., vol. i, No. 1240; Br. Mus., No. 1074; Escur., Nos. 497, 543; and Nūr 'Uṣmāniyah, No. 3985.

The text of Ibn Zaidūn's letter has been edited and published by R. O. Besthorn, Copenhagen, 1889.

Written in fair Arabian Naskḥ, with quotations from the text in red.

Dated A.H. 1125=A.D. 1713.

Scribe: يوسف بن مصطفى بن حيدر.

Two fly-leaves at the beginning and two at the end contain miscellaneous notes and extracts from other books.

No. 2600.

fol. 226; lines 19; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the same work, beginning as the above.

The colophon reads thus:—

نجز كتاب تمام المتن الى شرح رسالة ابن زيدون تأليف الامام
العلامة الفاضل البارع الاديب الكامل الارحد الشيخ صلاح
الدين خليل بن ابيك الصفدى تغمدہ اللہ بالرحمة و الرضوان *

The colophon is followed by a short biographical account of the author, whose death is wrongly placed in A.H. 864=A.D. 1480.

Written in fair Naskh, with quotations from the text in red.

Dated the 8th Rabi' I, A.H. 1253=A.D. 1837.

No. 2601.

fol. 118; lines 17; size $8 \times 5\frac{1}{2}$; 7×4 .

بدیع الانشاء والصفات فی المکاتبات والمراسلات

**BADÎ'AL-INSHÂ' WA'Ş-ŞIFÂT FI'L-
MUKÂTABÂT WA'L-MURÂSALÂT.**

A treatise on letter-writing, containing models of royal or official letters and formularies.

By Zainaddin Mar'î bin Yûsuf bin Abi Bakr bin al-Karamî al-Macdisî al-Hanbalî احمد الكرمى ابن يوسف بن ابي بكر بن زين الدين مرعى بن يوسف بن ابي بكر بن احمد الكرمى الحنبلى (d. A.H. 1033=A.D. 1624; see Lib. Cat., vol. XV, No. 1067).

Beginning: —

قال العبد الفقير الى الله تعالى الحمد لله الذى اكرم

الانسان وحلله بحلية النطق والبيان الخ *

For other copies see Gotha, Nos. 2828-9; Wien, No. 243; Leyden, Nos. 357-8; Paris, No. 4445; Br. Mus., Nos. 517, 1056; Br. Mus. Suppl., No. 1022; Cairo, vol. iv, p. 211; and Aṣṣafiyaḥ, p. 108.

The work has been frequently printed in Cairo and Constantinople. For printed editions see *Iktifā' al-Qunū'*, pp. 351, 353, and *Brook.*, vol. ii, p. 369.

Written in fair Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

The title-page contains notes by several former owners of the MS., including 'Abdarrahmān bin 'Alī as-Samhūdī, a great scholar of Medina. This As-Samhūdī was born in A.H. 1095=A.D. 1684 at Medina, where he was brought up and educated. For a long time he held the post of Mufti in his native town. Afterwards he was appointed Khatīb and Imām of the Prophet's mosque in Medina. He died in A.H. 1159=A.D. 1746. See *Silkad-Durar*, vol. ii, p. 308.

No. 2602.

fol. 127; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

المراسلات الساباطية

AL-MURĀSALAT AS-SĀBĀṬIYAH.

A collection of letters written by the author to his friends and relatives.

Author: Jawād Sābāt bin Ibrāhīm Sābāt al-Ḥasanī al-Ḥanafī
جواد ساباط بن إبراهيم ساباط الحنفى العنقى, a scholar of the 13th century of the Hijrah. For some account of his life see *Lib. Cat.*, vol. x, No. 640.

Beginning:—

الا ان خير كلام نطق به اللسان و ابلغ نظام نعمة الانسان حمد الله
الذى على البيان و بعد فيقول كثير الانضغاط جواد ساباط بن
ابراهيم ساباط باسفين الحنفى قدسئلنى من بثق بهجوده محاورتى فى
تحرير المراسلات الخ *

The author tells us in the preface that at the request of some of his friends, he collected his letters and arranged them in two *Maqālāh* and a *Khātimah*. The present copy contains only the first *Maqālāh*, comprising Arabic letters. The second *Maqālāh*, consisting of Persian letters, and the *Khātimah*, containing directions for poets and writers, are wanting.

The letters are arranged in chronological order. The last letter, addressed to 'Abdalfattāh al-Mizjāfi, is dated A.H. 1230=A.D. 1814.

The colophon reads thus:—

تمت المقالة الاولى من المراسلات الساباطية و الحمد لله على

انمامها *

Written in fair Naskh, with the headings in red. Slightly worm-eaten and water-stained.

Not dated; probably 19th century.

MISCELLANIES, ANECDOTES, ETC.

No. 2603.

fol. 119; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

مقلاء المجانين

'UQALĀ' AL-MAJĀNIN.

A collection of anecdotes relating to those saints and lovers whom the common people supposed to be insane.

By Abu'l-Qāsim Ḥasan bin Muḥammad an-Naisābūrī, better known as Ibn Ḥabīb أبو القاسم حسن بن محمد النيسابورى الشهير بابن حبيب, the teacher of Aḥmad bin Muḥammad aṣ-Ṣa'labī (d. A.H. 427=A.D. 1036), the author of the well-known commentary on the Qurān. Ad-Dā'ūdī, Ṭabaqāt al-Mufasssirin, fol. 27^a, on the authority of 'Abdalḡāfir, describes him as a man of great learning, deeply versed in tradition, philology and history. He also established a reputation as a great preacher. According to Aḍ-Ḍahabī, he heard traditions from Abū Ḥatim Ibn Hibbān (d. A.H. 354=A.D. 965) and others. In his early years he followed the tenets of the Karrāmiyah sect, but later on he abandoned them for those of the Shāfi'ite. He wrote, besides the present work, a commentary on the Qurān and several treatises on philology and Qirā'at. He died in A.H. 406=A.D. 1015. See *Dustūr al-'Ilām*, fol. 38^b; *Ṭabaqāt al-Mufasssirin* by Ad-Dā'ūdī, fol. 27^a; and *Brook.*, vol. i, p. 156.

In the following title prefixed by the hand of the copyist the author is wrongly called Ḥusain instead of Ḥasan:—

كتاب عقلاء المجانين تصنيف ابي القاسم الحسين بن محمد بن
حبيب رحمه الله تعالى *

Beginning:—

الحمد لله الذي تتعير دون ادراكه القلوب و الضواطر و تذهب في
ميادين اشراق نوره الاحداق و النواظر اما بعد فشرف الانسان
و فضيلته التي فاق جملة من اصناف الخلق بقلبه لا بجارحة من جوارحه
التم *

For a full description of the contents of the work see Berlin,
No. 8328.

Written in Arabian Naskh, with occasional vowel-points. The
headings are in thick Naskh. Foll. 1, 49 and 119 are in a later hand.
Slightly worm-eaten.

Not dated; probably 15th century.

No. 2604.

fol. 327; lines 25; size 13×8; 8×4½.

ربيع الابرار

RABÎ' AL-ABRÂR.

A vast collection of sayings and anecdotes, by Abu'l-Qâsim
Mahmûd bin 'Umar az-Zamakhsârî عمر الزمخشري
(d. A.H. 538=A.D. 1143; see Lib. Cat., vol. xviii, part ii, No. 1339).

Beginning:—

الحمد لله الواحد العدل الحمد لله الذي استعبد الى عباده
بموجبات المعامد مما اسبغ عليهم من البواني العوائد الهم *

The work is divided into three parts, to each of which a table of
contents is prefixed.

For other copies see Br. Mus., pp. 334, 513; Gotha, No. 2133;
Leyden, No. 470; Berlin, Nos. 8351-8; Paris, No. 3499; Cairo, vol.
iv, p. 255; Nûr 'Uṣmâniyah, No. 3897; Yenî, No. 953; Ayâ Şûfiyah,
Nos. 3984-5; Hamîdiyyah, No. 1126; and Râmpûr, p. 593.

For abridgments see Hâj. Khal., vol. iii, p. 344, and Brock.,
vol. i, p. 292.

The work has been printed in Cairo, A.H. 1292.

Written in fair Naskh, within double red and blue ruled borders.

The headings are in red. Foll. 122^b-124^a and 228^b-230^a are blank.

Dated Saturday, the 15th Du'l-Qa'dah, A.H. 1080=A.D. 1669.

No. 2605.

foll. 20; lines 17; size 8×6; 5½×4.

The Same.

Another copy of the same work, beginning like the above.

The title-page reads thus:—

..... النصائح الصغار البوالغ الكبار انشأ الشيخ الامام الهمام
ابو القاسم جاز الله محمود بن عمر بن محمد الزمخشري قدس الله روحه
و نور بالرحمة فريده *

The MS. was transcribed at Kasmah (a town in Yemen) for An-Nâsir-lidinallâh Muhammad (A.H. 1126-1128=A.D. 1714-1716), Imâm of Ṣan'â.

Written in fair Arabian Naskh, with vowel-points.

Dated A.H. 1100=A.D. 1688.

A seal bearing the inscription *بر اعدای دین شد مظفر حسین*, dated A.H. 1277=A.D. 1859, is found at the end.

Two fly-leaves at the end contain a copy of a royal mandate by Al-Mu'ayyad-billâh (A.H. 1029-1054=A.D. 1620-1644), Imâm of Ṣan'â, appointing his brother Sharafaddin al-Husain his crown prince. It appears from a note at the end that this Sharafaddin al-Husain died within the life-time of Al-Mu'ayyad, A.H. 1050=A.D. 1640, and that he was succeeded by his younger brother, Al-Mutawakkil-'alallâh Ismâ'il (A.H. 1054-1087=A.D. 1644-1676).

No. 2606.

foll. 155; lines 17; size 9×6½; 6½×4.

المختار بانوار ربيع الأبرار

AL-MUKHTÂR BIANWÂR RABÎ' AL-ABRÂR.

The first part of an abridgment of the preceding work, by Aḥmad bin 'Abdal'aziz bin Muḥammad bin 'Abdarrahīm bin al-Hasan, better known as Ibn al-'Ajami ash-Shāfi' أحمد بن عبد العزيز بن محمد بن عبد الرحيم بن الحسن الشهير بابن العجمي الشافعي. He flourished, according to Ahlwardt, in the 8th century of the Hijrah.

Beginning:—

أحمد الله على نعمه التي سرحت النواظر في رياض ربيعها النواضر
..... و بعد فلما كانت الخطاير تستجم بالتفعل في فنون الادب الحم *

The author's name is not found in the MS., but in a note on the title-page of a copy noticed in Berlin, No. 8354. Hâj. Khal. (vol. iii, p. 345) makes mention of the present work, but without the author's name.

In the preface, after describing the *Kāmil* of Al-Mubarrad (d. A.H. 285=A.D. 998) and the *Rabî'al-Abrâr* of Az-Zamakhshari as the best of their kinds, the author states that he wanted to keep both of them with him always, even on his travels. He states further that, as the latter work was too lengthy and tiresome for a traveller to take with him, he abridged it to the present concise form, when he was going to set out on a prolonged journey.

The colophon reads thus:—

تم الجزء الاول من كتاب انوار ربيع الابرار للزمخشري* يتلوه باب
الطاعة لله تعالى و رسوله صلى الله كتبه العبد الفقير الى
رحمة ربه محمد بن أحمد بن عبد العزيز بن محمد بن عبد الرحيم بن
العجمي الشافعي *

Written in fair Arabian Naskh, with vowel points. Slightly worm-eaten and water-stained.

Not dated; probably 8th century.

The title-page contains notes by several former owners of the MS., the earliest of which is dated A.H. 951=A.D. 1544.

No. 2607.

fol. 190 ; lines 31 ; size $12 \times 8\frac{1}{2}$; $8 \times 5\frac{1}{2}$.

نفحات ازهار ربيع الابرار

NAFAḤĀTU AZHĀRI RABĪ' AL-ABRĀR.

An anonymous abridgment of Jārallāh az-Zamakhsharī's *Rabī'al-Abrār*.

Beginning :—

الحمد لله الذي خص بنفحات كرمه من شاء من سكان حرمه نفاز
 و بعد فانی لما كنت عاكفا بابواب المقام الشريف العالي
 المولوی النع *

The preface includes a dedication to Jalāladdīn Abū'l-Fawāris Shāh Shiyā' (A.H. 759-786=A.D. 1357-1384), the second ruler of the Muzaffarid dynasty of Fārs.

The work is divided into ninety-nine chapters. The first chapter is sub-divided into two sections, as follows :—

I. A short biographical notice of Jārallāh Maḥmūd bin 'Umar az-Zamakhsharī (d. A.H. 538=A.D. 1143), the author of the *Rabī' al-Abrār* (No. 2604 above).

II. Select verses of the same Jārallāh.

The headings of the remaining chapters are the same as in the *Rabī'al-Abrār*. A table of contents is prefixed to the work.

No other copy of the work is known.

Written in Arabian Naskh, with some marginal notes, extracted from the *Rawḍat al-Akhyār* of Muḥammad bin Qāsim (d. A.H. 940=A.D. 1533).

Dated A.H. 1096=A.D. 1685.

Scribe : عبد الله بن علي بن داود .

Three fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

The title-page contains notes by several former owners about their purchase of the MS.

No. 2608.

fol. 130; lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

سلوان المطاع فى عدوان الاتباع

SULWÂN AL-MUTÂ' FÎ 'UDWÂN
AL-ATBÂ'.

A collection of apologues and historical anecdotes, by Ḥujjat-addîn Abû 'Abdallâh Muḥammad bin Abî Muḥammad bin Muḥammad, better known as Ibn Zafar as-Ṣaḡalî بن عبد الله سعيد بن محمد الشير بابين ظفر الصقلی of Sicily. He was born in Sicily and brought up and educated at Mecca. After finishing his education he travelled to Egypt and thence to several other countries of North Africa. He stayed for a long time at Al-Mahdiyyah, where he took part as a warrior in defence of the country from Christian invaders of the neighbouring islands. Afterwards he visited his native island, Sicily, which he soon left for Aleppo, where he served as a professor in the Madrasah of Ibn Abî 'Aṣrûn. On account of a communal riot between Shi'ahs and Sunnis, in which his collection of valuable books and other belongings were stolen by the rioters, he fled from Aleppo to Ḥamât, where he settled permanently. He spent the whole of his life in a struggle against poverty, and died at Ḥamât, A.H. 565=A.D. 1169. See Ibn Khallikân (De Slane's translation), vol. iii, p. 104; Yâqût, vol. vii, p. 102; *Dustûr al-Îlâm*, fol. 87*; and Amari's introduction to his Italian translation, "Solwan el Mota' Ossiano Conforti politici", pp. 17-32.

Beginning:—

العمد لله جاعل الصبر للنجاح فمينا و المحبوب فى العزة كمينا
الذى ضرب دهر اسرار الاقدار حجابا مسنورا وقضى ان الخبر على
الغطن حجرا محجورا [sic] الن *

It is stated in Hâj. Khal., vol. iii, p. 611, that the work, which is highly esteemed and has been translated into Persian and Turkish, was composed for one of the chiefs in Sicily, A.H. 554=A.D. 1159.

The work is divided into five chapters, as follows:—

- | | |
|----------------------------|------------------------------------|
| I. Fol. 9 ^a . | السلوانة الاولى وهى سلوانة التفويض |
| II. Fol. 30 ^a . | السلوانة الثانية وهى سلوانة التأسي |

III. Fol. 54^b.

السلوانة الثالثة وهى سلوانة الصبر

IV. Fol. 85^a.

السلوانة الرابعة وهى سلوانة الرضى

V. Fol. 105^b.

السلوانة الخامسة فى الزهد

At the end the author makes mention of the following compositions which he had written prior to the present work :—

فوائد الوعى الموجز الى فرائد (2) ; ينبوع الحياة فى تفسير الذكر الحكيم (1)
خير البشر (4) ; المسهل و هو فقهى على مذهب الامام مالك (3) ; الوعى المعجز
التنقيب (7) ; المعتمد (6) ; معاتبة الجرى على معاتبة البرى (5) ; بخير البشر
انباء ابناء (9) ; التسخير فى اصول الدين (8) ; عمافى فى المقامات من الغريب
كشف (12) ; اوعام الغواص فى ايهام الطواص (11) ; السفر (10) ; النجباء
الغرد (15) ; ارجوزة فى الفرائض (14) ; القواعد والبيان فى النحو (13) ; الكشف
(18) and ; رياض ; الذكري (17) ; مالك الاذكار (16) ; الواقعة و العوذ الراقية
النصائح .

For other copies see Br. Mus. pp. 663, 695 ; Br. Mus. Suppl., Nos. 1156, II, 1160 ; Pertoch, No. 2688 ; Paris, Nos. 3503-13 ; Leyden, Nos. 537-40 ; Cairo, vol. iv, pp. 263, 308 ; Walliaddin, No. 2602 ; Aya Sûfiyah, No. 4043 ; and Nûr 'Ugmâniyah, Nos. 3944-6.

An Italian translation by Amari has been published in Florence, 1851. This Italian version has been translated into English and printed in two volumes, London, 1852. The Arabic text has been lithographed in Cairo, A.H. 1278, and printed in Tunis, A.H. 1279.

The colophon reads thus :—

وقع الفراغ من كتابه فى الليلة المباركة التى يسفر صباحها من
يوم الخميس المبارك الموافق لمستهل رجب سنة اثنى و اربعين و ثمان
مائة على يد العبد الفقير الراجى عفوه القدير على بن خباب المرحوم
السيقى سودون بن عبد الله الابراهيمى غفر الله له و لوايديه و لسن دعا
لهما بالمغفرة *

According to this the MS. was transcribed by 'Ali bin al-Khabbâb Sûdûn bin 'Abdallâh al-Ibrâhîmî. This 'Ali bin al-Khabbâb Sûdûn seems to be identical with Abu'l-Hasan 'Ali bin Sûdûn (d. A.H. 878 = A.D. 1473), the author of *Nuzhat an-Nufûs Wa Mudhik al-'Abûs* (No. 2549 above).

Written in elegant Arabian Naskh, with a sprinkling of vowel points.

Dated A.H. 842=A.D. 1438.

The title-page contains a short biographical notice of the author, extracted from the *Madīnat al-'Ulūm of Arnīqī*.

No. 2609.

fol. 265 ; lines 15 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; 6×4 .

العدد المعدود

AL-'ADAD AL-MA'DŪD.

A copious compilation of religious and moral precepts, traditions and edifying anecdotes, in two separate volumes.

By Abū Yahyā Zakariyā bin 'Abdallāh bin Zakariyā al-Marāḡī *أبو يحيى زكريا بن عبد الله بن زكريا المرأى*, a scholar of the 6th century of the Hijrah. See Cairo, vol. iv, p. 281.

Vol. I.

Beginning :—

الحمد لله الذى خلق الانسان فى صورة زائنة و هيئة راعنة الع *

The work is divided into five *Maqālah* and a *Tatimmah*. The first, second and fifth *Maqālah* are subdivided into ten *Bāb*, the third into twenty and the fourth into thirty. Each *Bāb* is again divided into ten sections. The *Tatimmah* is subdivided into twenty *Bāb*.

The following are the headings of the five *Maqālah* :—

- | | |
|---------|---|
| (i) | المقالة الأولى فى العبادات و فيها عشرة ابواب |
| (ii) | المقالة الثانية فى الولاة و فيها عشرة ابواب |
| (iii) * | المقالة الثالثة فى المهمات و فيها عشرون بابا |
| (iv) | المقالة الرابعة فى العادات و فيها ثلاثون بابا |
| (v) | المقالة الخامسة فى انوثة و فيها عشرة ابواب |

The present volume ends with the seventh *Bāb* of *Maqālah* iv.

The Colophon reads thus :—

نجز السفر الاول بعونه و كرمه من كتاب العدد المعدود فى
المحاضرات للامام العلامة ابى [يعقوب] زكريا المرأى الشافعى رحمه الله

روحه و نور ضريحه على يد انقر عبيدة و اخرجهم الى مغفرته
 محمد المدعو صفى الدين بن محمد بن حسن بن على بن محمد بن
 احمد الخليلي مولدا المتخزومي نسبا *

A copy of the work is noticed in Cairo, vol. iv, p. 281. See also Brock., vol. i, p. 352, and Hâj. Khal., vol. iv, p. 194.

For an abridgment of *Al-'Adad al-Ma'dûd* by Ad-Damîrî (d. A.H. 808=A.D. 1405) see Berlin, No. 8483, xxii.

Written in Arabian Naskh.

The correct order of the folios should be 1, 34-39, 2, 12-33, 3-11, 50, 40-49, 51-197; 207, 198-206, 208-265.

Not dated; probably 16th century.

Scribe: صفى الدين بن محمد بن حسن بن على بن محمد بن احمد الخليلي المتخزومي.

The title-page bears the seals and signatures of several former owners of the MS., of whom the following three are worthy of note:—

1. Zain al-'Âbidîn al-Bakrî as-Şiddîqî, the father of Muḥammad al-Bakrî as-Şiddîqî, a great Şûfî of Cairo, who died in A.H. 1087=A.D. 1676. See *Khulâṣat al-Aṣar*, vol. iii, pp. 465-8.

2. Muḥammad Abu's-Surâr as-Şiddîqî, a scholar of the 11th century of the Hijrah.

3. Qâsim, son of Qâdî'l-Qudât Muḥammad ar-Râmî (d. A.H. 1003=A.D. 1594; see *Khulâṣat al-Aṣar*, vol. iv, p. 144).

No. 2610.

fol. 138; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the 8th *Bâb* of *Maqâlah* iv.

The present volume breaks off abruptly at the beginning of the seventh section of the first *Bâb* of *Maqâlah* v. The last words are as follows:—

المسبح قال النبي صلى الله عليه وسلم ما يفتقر احدكم من الدنيا
إلا غنيا طائفا او فقيرا منسيا او مريضا مفسدا او هرما مقعدا او موتا
مجهولا *

The last nine *Bâb* of *Maqālah* v and the *Tatimmah* are wanting.
Written in Arabian Naskh.

Not dated; probably 16th century.

The title-page contains the same seals and signatures of former owners of the MS. as are found on the title-page of the first volume.

No. 2611.

fol. 223; lines 29-36; size 11×7; 8×4½.

نزهة الالباب الجامعة لفنون الآداب

NUZHAT AL-ALBÂB AL-JÂMI'ATU LIFUNÛN AL-ÂDÂB.

A collection of anecdotes, tales and miscellaneous notices and extracts, being a recension of *Al-'Aziz al-Muḥallā Biḍ-Ḍaḥab* of 'Azīzaddīn Ibn al-Kumā'il, an Egyptian scholar, who lived about A.H. 893=A.D. 1488. See the present work, fol. 141^a.

Beginning:—

حمدا لمن زين محافل الخلفاء بمحاسن الادب و انهض همهم
لاكتساب المعالي فاكثروا من حللها ديناجا مذهبا الى *

We learn from the preface that the present recension of Ibn al-Kumaili's *Al-'Aziz al-Muḥallā* was made by a certain Magribi scholar at the instance of Ismā'il as-Samīn (A.H. 1083-1139=A.D. 1672-1727), Sharif of Morocco.

The work is divided into forty chapters, as follows:—

I. Fol. 3^a. الباب الاول في اخبار بعض الانبياء عليهم
السلام والامم السابقة *

II. Fol. 22^b. الباب الثاني في احبار موارق الجن وغيرهم
ببعثة النبي صلى الله عليه وسلم وفي
ذكر شيع من معجزاته *

- III. Fol. 30^a. الباب الثالث فى مناقب بعض سادات الامة
واميانهم وكراماتهم *
- IV. Fol. 34^b. الباب الرابع فى اخبار بعض الملوك العظام
وذكر حوادث ايامهم *
- V. Fol. 53^b. الباب الخامس فى الجهاد وما يتعلق به
- VI. Fol. 60^b. الباب السادس فى الشجاعة و اخبار بعض
الشجعان *
- VII. Fol. 63^a. الباب السابع فى الجود وخبر اهل الكرام
وذكر اصدادهم ممن اشتهر من اللام *
- VIII. Fol. 70^a. الباب الثامن فى العلم وما فى معناه من
مكارم الاخلاق *
- IX. Fol. 78^a. الباب التاسع فى الذكاء و الفطنة وصدق
الفراصة *
- X. Fol. 81^a. الباب العاشر فى الدهاء والمكر والعيل
المأثورة من ذوى السياسة *
- XI. Fol. 84^b. الباب الحادى عشر فى المرائى وتعبيرها
وغريب تأويلها وتفسيرها *
- XII. Fol. 86^a. الباب الثانى عشر فى الاجوبة المستملعة
و المراحعات المستطرفة الطاهرة من
بعض الاذكياء *
- XIII. Fol. 93^a. الباب الثالث عشر فى مسائل من الطرف
و المعايضة *
- XIV. Fol. 94^a. الباب الرابع عشر فى بديع الاستعطاف ومليح
الاستعداد والاستلطاف *
- XV. Fol. 96^b. الباب الخامس عشر فى المناطقة والمداعبة
وما فى معنى ذلك *
- XVI. Fol. 100^a. الباب السادس عشر فى العشق والمحبة
واخبار بعض الموليين و اشعارهم
المستعذبة *

- XVII. Fol. 111^b. الباب السابع عشر فى خبر العسلان من
الجوارى والنتيان *
- XVIII. Fol. 115^a. الباب الثامن عشر فيما يستطرف من خبر
النساء ويستملح *
- XIX. Fol. 124^b. الباب التاسع عشر فى المداومة و الغناء
و اخبار المغنيين *
- XX. Fol. 128^a. الباب العشرون فى الهزل و المجون
- XXI. Fol. 130^b. الباب الحادى و العشرون فى خبر بعض
المجانين و ما فى معانهم من البله
و المغفلين *
- XXII. Fol. 132^b. الباب الثانى و العشرون فى الفصاحة
و البلاغة فى الكلام و بعض ما للبلغاء
فى ذلك الطراز من نثر و نظم *
- XXIII. Fol. 137^a. الباب الثالث و العشرون فى اخبار الشعراء
و ذكر ما علم من اشعارهم *
- XXIV. Fol. 145^a. الباب الرابع و العشرون فى المدح و الهجاء
- XXV. Fol. 147^b. الباب الخامس و العشرون فى الهفوات
و الزلات اللسانية فى الشعر ونبير *
- XXVI. Fol. 149^a. الباب السادس و العشرون فى اخبار
المتكبرين و العجائز و سوء عاقبتهم
الخاصة *
- XXVII. Fol. 151^b. الباب السابع و العشرون فى تغليات الدهر
بأمله و نثر عقد نظامهم و حله *
- XXVIII. Fol. 158^b. الباب الثامن و العشرون فى غرائب الاتفاق
الواقعة فى الآفاق *
- XXIX. Fol. 160^b. الباب التاسع و العشرون فى اشياء عجيبة
و نوادر غريبة *

- XXX. Fol. 168^b. الباب الثلاثون في ذكر صنائع فائقة ومصانع
رائقة *
- XXXI. Fol. 171^a. الباب الحادي والثلاثون في الاذكار والادعية
المجربة نفعها وعواقب فعل الخير
والمعروف *
- XXXII. Fol. 177^a. الباب الثاني والثلاثون في الرقى والغواص
- XXXIII. Fol. 180^a. الباب الثالث والثلاثون في السحر والكهانة
- XXXIV. Fol. 181^b. الباب الرابع والثلاثون في الزجر والقيافة
والنجم والقال والطيرة وما في
معنى ذلك *
- XXXV. Fol. 185^b. الباب الخامس والثلاثون في الوعظ والوصايا
والحكم واخبار الحكماء من سائر الامم *
- XXXVI. Fol. 210^b. الباب السادس والثلاثون في الزهد عن
الدنيا والثقة بما عند الله *
- XXXVII. Fol. 212^b. الباب السابع والثلاثون في حسن الظن بالله
وسعة رحمته واغاثة من اضطرله وتفريج
كربته *
- XXXVIII. Fol. 215^a. الباب الثامن والثلاثون في خبر من رزق
الثبات عند تحقق الموت والقوات *
- XXXIX. Fol. 216^b. الباب التاسع والثلاثون في الرئاء والتعزية
- XL. Fol. 218^b. الباب الاربعون جامع لمسايل من العلم
والسير والتاريخ واخبار بعض العلماء
وفضل العلم *

For other copies see Cairo, vol. iv, p. 337.

Written in Magribi Naskh, with the headings in red. Foll. 129^b
and 130^a are blank.

Not dated: probably 18th century.

No. 2612.

fol. 481 ; lines 22 ; size 12×7 ; 8×3½.

الكشكول

AL-KASH KÛL.

A complete copy of *Al-Kash Kûl* (the Beggar's cup), a copious collection of historical notices, edifying anecdotes, moral maxims and elegant compositions in prose and verse.

By Bahâ'addin Muḥammad bin Ḥusain bin 'Abdaṣṣamad al-Ḥârîṣî al-'Âmulî العارضي العاملي بن عبد الصمد الحارثي العاملي
(d. A.H. 1030=A.D. 1621 ; see Lib. Cat., vol. xviii, part ii, No. 1396).

Beginning :—

الحمد لله الواحد المعين و صلى الله على سيدنا محمد و آله اجمعين
و بعد فاني لما فرغت من تأليف كتابي المسمى بالمختلطة الذي هو
من كل شيء احسنه و احلاه النجم *

In the preface the author makes mention of a previous work of the same nature entitled *Al-Miḥlāt*, which he had written in his early youth.

For other copies see Wien, No. 421 ; Bodl., vol. ii, Nos. 304-5 ; India office, Nos. 834-40 ; Nâr 'Uṣmâniyah, No. 4149 ; Ayâ Şâfiyah, No. 4205 ; Hamidiyah, No. 1178 ; Râmpûr, pp. 611-2 ; and Âsafiyah, p. 1617. See also *Kashf al-Hujub*, fol. 125^a.

The work has been frequently printed. For printed editions see Brock., vol. ii, p. 415.

Written in fair Naskh, within double red ruled borders.

Dated A.H. 1114=A.D. 1702.

No. 2613.

fol. 303 ; lines 12 ; size 12×5 ; 9½×4½.

The Same.

The first two parts of the same work, beginning as the above.

The colophon reads thus :

قد فرغ من تسويد هذا المجلد الثانی [من] الكشكول في يوم
تسعة عشر من شهر ربيع الآخر سنة ثمانية و ستين و مائتين بعد الالف من
الهجرة النبوية *

Written in bold Persian Nasta'liq, within double red and blue ruled borders.

Dated A.H. 1268=A.D. 1851.

The title-page bears the signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City.

No. 2614.

fol. 112; lines 19; size $13 \times 8\frac{1}{2}$; $8\frac{1}{2} \times 5$.

The Same.

The third part of the same work.

Beginning:—

قال سيد البشر و الشفيع المشفع ني المعشر صلوات الله عليه و آله
و سلم الدنيا دار بلاء النعم *

The colophon reads thus:—

هذا آخر ما وجد من المجلد الثالث من الكشكول و يتلوه للمجلد
الرابع ان شاء الله تعالى *

Written in Nasta'liq.

Dated A.H. 1267=A.D. 1850.

Scribe: محمد جعفر .

The title-page contains the seal and signature of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna city.

No. 2615.

fol. 170; lines 9; size 10×6 ; $8 \times 3\frac{1}{2}$.

منتخب الكشكول

MUNTAKHAB AL-KASHKÛL.

An anonymous abridgment of the preceding work, with the following title:—

منتخب كشكول شيخ بهاء الدين عليه الرحمة *

Beginning:—

قال في كذاب حيوة العيوان نقلا عن ابن الاثير في كامل التاريخ في
حوادث سنة ٦٢٢ قال له كان لنا جرو له بنت اسمها صفية فلما صار عمرها
خمسة عشر سنة نبت لها ذكر و خرج لها لحية النخ *

In the present abridgment numerous tales, anecdotes and historical notices, included in the original work, are omitted, while frequent Quotations from the poems of Persian poets seem to be the abbreviator's own additions. The latest Persian poet quoted is 'Urff Shīrāzī, who died in A.H. 999=A.D. 1590.

No other copy of the work is known.

Written in fair Indian Nasta'liq.

Dated Monday, the 17th Sha'bān, A.H. 1180=A.D. 1766.

Scribe: ملام علي بن عبد الكريم القرشي العبدري.

The present copy contains the following three appendices:—

1. شیر و شکر "Milk and Sugar", a Persian versified tract containing moral and religious precepts, by Bahā'addīn al-Āmulī (d. A.H. 1030=A.D. 1621), the author of *Al-Kashkāl* (No. 2612 above).

Beginning—

لی مرکز دائره امکان * وی زبدا عالم کون و مکان

2. A Persian metrical tract, by a certain Muḥammad Raff' bin Muḥammad Mū'min al-Jilānī, composed in imitation of the preceding tract.

Beginning:—

یا من سمک الفلک الی علی * ودنا فتعالی فاستعلی

3. An elegy on Imām Ḥusain, the martyr of Karbalā.

Beginning:—

آواز نوحه میرسد از شش جهت بگوش

ظاهر نمیشود جهت فانه و خروش

The author's name Furūḡ is written in a later hand in the heading as well as in the following line of the text:—

کلك فروغ را بود این آخرین نفس * دردا که کار با نفس آخرین فتاد

The name again occurs in the following line at the end:—

در ننگلی گوز که زندان پر بلا است

دست فروغ و دامن سلطان کر بلا است

This *Furûğ* seems to be identical with Mirzâ Muḥammad 'Alī surnamed *Furûğ*, a poet of Isfahân, who traced his descent from the Safawid rulers of Persia. In the acquisition of learning he left Isfahân for Baṣrah, and thence he came to India to meet his father Mirzâ Muḥammad Riḍâ, who held a high post in the court of Nawwâb Saḍdar Jang (A.H. 1152-1167=A.D. 1739-1754), ruler of Audh. He died at Benaras. The exact date of his death is not known. For further particulars of his life see *Tadkirah-i-Muṣḥafī*, fol. 50^b, and *Nishtar-i-'Ishq*, vol. ii, fol. 268^b.

No. 2616.

fol. 32; lines not uniform: size $16\frac{1}{2} \times 12$; $13\frac{1}{2} \times 10\frac{1}{2}$.

المرقع

AL-MURAQQA'.

A book of specimens of fine penmanship, containing elegant pieces in prose and verse by various authors.

The first piece is a letter from the Caliph Hārūnarrashīd (A.H. 170-193=A.D. 786-809) to his vizier Faḍl bin Yahyâ al-Barmakī (d. A.H. 193=A.D. 809), beginning:—

كتب الرشيد رحمة الله عليه الى الفضل بن يحيى اطال الله في
اخي مددك و ادام نعمتك و الله ما منعني من اتيانك (لا التطير من
ميادتك فاعذر اخاك الم *

This fine and valuable MS. is from the pen of 'Abdallāh, son of Kifāyat Khān, a calligrapher of the court of Aurangzib (A.H. 1069-1118=A.D. 1659-1706). After the death of his father, A.H. 1095=A.D. 1684, he succeeded him as the court calligrapher, and soon became a favourite of the Emperor, who honoured him with the title of Dirāyat Khān. He was well-skilled in writing Naskh, Ta'liq, Raiḥān and Ṣulḥ, in which branches of calligraphy he surpassed all his contemporaries. It was he who introduced the system (of written characters) called *Nasta'liq Amiz Shikastah*, which is still followed; but none has ever reached or pretended to reach his pitch of excellence. See *Tadkirah-i-Salāṭīn Chugtā*, fol. 94^b, and *Tadkirah-i-Khushnawīsān*, p. 106.

Written on thick cardboard in different kinds of handwriting, Naskh, Ṭugrah, Ṣulṣ and Raiḥân, within illuminated borders. The interlinear spaces are filled with floral designs in gold and colour.

The dates given at the end of some pieces range from A.H. 1086=A.D. 1675 to A.H. 1092=A.D. 1681.

No. 2617.

fol. 185; lines 20; size $10 \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

زهر الربيع

ZAHR AR-RABÎ.

A collection of pithy sayings, tales and anecdotes, by As-Sayyid Ni'matallâh bin 'Abdallâh bin Muḥammad bin Ḥusain al-Mûsawî ash-Shustarî al-Juzâ'irî الموسوى بن محمد بن حسين الموسوي الشوشتری الجزائري, a shi'ah scholar of considerable repute. He died, according to Kashf al-Ḥujub, fol. 82^a, in A.H. 1130=A.D. 1718.

Complete in two separate volumes.

Vol. I.

Beginning:—

سبحانك يا من جعلت عنوان صحيفة الامكان دالا على وحدانيتك
..... و بعد فيقول المذنب الجاني فليل البضاعة وكثير الافاعة
نعمة الله الحسينى الموسوى الجزائري وفقه الله امراضه الخ *

In the preface the author makes mention of three compositions which he had written prior to the present work, viz. (1) Kitâb al-Anwâr; (2) Maqâmât an Najât; and (3) Musakkin ash-Shujûn.

The present volume comprises tales, humorous anecdotes, witty sayings and miscellaneous notices and extracts.

The work was completed, as stated by the author at the end, in Isfahân, A.H. 1109=A.D. 1697.

No other copy of the work is known.

Written in Indian Nasta'liq, with the headings in red.

Dated Saturday, the 9th Rabî I, A.H. 1265=A.D. 1848.

No. 2618.

fol. 69 ; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning :—

الحمد لله الذي احيا الارض بزهـر الربيع و جعله برهاناً على صدقه

البديع *

The present volume contains chiefly traditions, moral and religious precepts and edifying anecdotes.

Written in Indian Nasta'liq, with the headings in red.

Dated Thursday, the 28th Rabi' I, A.H. 1265=A.D. 1848.

No. 2619.

fol. 440 ; lines 15 ; size 10×6 ; 8×4.

البياض

AL-BAYÂD.

A vast compilation of extracts relating to various branches of Muslim science, principally history, theology, metaphysics, Arabic grammar, philology and law ; by Gulâm Muhtyaddîn as-Şiddîqî al-Alwarî غلام محى الدين الصديقى الالوزى, an Indian scholar, who flourished in the earlier part of the 12th century of the Hijrah.

The work begins with an extract from the history of As-Samhûdî (d. A.H. 911=A.D. 1505) relating to the occurrence of volcanic heat at Hijâz, A.H. 654=A.D. 1256, which was pretold by the Prophet. The heading reads thus :—

فائدة شريفة من تاريخ السمهودي الكبير في ظهور نار الحجاز الذي

اخبار بها رسول الله صلى الله عليه وسلم *

The writers most frequently quoted are Sa'daddîn Mas'ûd bin 'Umar at-Taftâzânî (d. A.H. 791=A.D. 1389), Muḥammad bin As'ad ad-Dawwânî (d. A.H. 907=A.D. 1501), 'Abdalhakim as-Siyâlkâtî (d. A.H. 1067=A.D. 1657), Qâdî Shihâbaddîn ad-Dawlatâbâdî (d. A.H.

849=A.D. 1445), and Shaikh 'Abdalhaqq ad-Dihlawi (d. A.H. 1052=A.D. 1642). There are also frequent quotations from Persian works. The latest Persian authority quoted is Amīr Nūrallāh al-Ahrārī, the author of a commentary on the Maṣnawī of Mawlānā Jalāladdīn ar-Rūmī (d. A.H. 672=A.D. 1273). This Al-Ahrārī was still alive when the work was compiled (see fol. 169^b).

The contents may be summarised as follows:—

Extracts from the history of As-Samhūdī, foll. 1^a–10^b.

Elegant pieces in prose and poetry, foll. 11^a–20^a.

Biographical notices of poets and other writers, extracted from Ibn Khallikān's *Wafeyāt al-A'yān*, foll. 20^b–28^b.

Miscellaneous notes and extracts relating to Arabic grammar and philology, foll. 29^a–44^b.

Extracts relating to metaphysics, foll. 45^a–68^b.

Extracts relating to theology, foll. 69^a–178^a.

Extracts relating to law, foll. 179^a–446^b.

The work was completed, as stated by the author at the end, on Sunday, the 16th Jumādā II, A.H. 1114=A.D. 1702.

No other copy of the work is known.

Written in Shikastah, with the headings in red. Fol. 178^b is blank.

Slightly worm-eaten and water-stained.

Dated A.H. 1114=A.D. 1702.

The title-page contains a note by the author's grandson, Aminaddin Ahmad, stating that the MS., which is in the author's own hand, came into his possession as an inheritance from his grandfather. The note runs thus:—

هذا كتاب كل سطر منه فصل الخطاب وهو بياض جدي
 الشيخ غلام محيي الدين بخط يده الشريف تغمد الله تعالى بحبوحه
 جذاه مملكته بالارث الصحيح و اذا زين ابنه امين الدين احمد بن
 سيف الدين بن غلام محيي الدين الصديقي اللوزي بارك الله فيه وفي
 اخلافه فاما من و انعم علي اسلافه *

Below the note is a seal of the same Aminaddin Ahmad, dated A.H. 1156=A.D. 1743.

No. 2620.

fol. 272; lines 21; size 8×6; 6×4.

الخط المستقيم في الطريق المستقيم

AL-KHATT AL-MUSTAQÎM FI'T-TARIQ AL-MUSTAQÎM.

A collection of tales, anecdotes and miscellaneous notices and extracts, by Muḥammad bin Muḥammad Mustaqîm محمد بن محمد مستقيم.

According to a note on a fly-leaf at the beginning, the author belonged to a Turkish family residing in Constantinople, where he served as a teacher in the Madrasah founded by Sayyid Ḥasan Pâshâ. He died on the last day of Muḥarram, A.H. 1164=A.D. 1750.

Beginning:—

قال ابن مسعود في كتاب الخصائص سأل عبد الله بن سلام
رسول الله صلى الله عليه وسلم عن لواء الحمد ما صفته فقال طوله مسيرة
الف سنة وستمائة اله *

There is no systematic arrangement in the work. The author appears to have written down his extracts from any book he was reading at the time. The writers frequently quoted are Mullâ 'Alî Qârî (d. A.H. 1014=A.D. 1605), Al-Munâwî (d. A.H. 1031=A.D. 1621), the author of *Sharḥ al-Jâmi'us-Sagîr*, Ibn al-Arabî (d. A.H. 638=A.D. 1240), Ibn Ḥajar al-'Asqalânî (d. A.H. 852=A.D. 1448), Imâm al-Gizâlî (d. A.H. 505=A.D. 1111), At-Taftâzânî (d. A.H. 791=A.D. 1389), As-Suyûtî (d. A.H. 911=A.D. 1505), Al-Baidâwî (d. A.H. 685=A.D. 1286), Az-Zamakhsharî (d. A.H. 538=A.D. 1144), 'Umar Ibn al-Wardî (d. A.H. 749=A.D. 1348), the author of *Kharîdat al-'Ajâ'ib*, Tâsh-kuprizâdah (d. A.H. 968=A.D. 1560), and Al-Qastallânî (d. A.H. 923=A.D. 1517).

No other copy of the work is known.

The title-page contains a note by the author's son, Sa'daddin Sulainân bin Muḥammad, better known as Mustaqimzâdah, stating that the MS. came into his possession as an inheritance from his father. It appears from a note on the margin of fol. 260^b that this Mustaqimzâdah was alive up to A.H. 1183=A.D. 1769, when he wrote a commentary on the Diwân of 'Alî.

Written in Nasta'liq, with some marginal notes.
Not dated; probably 18th century.

No. 2621.

fol. 12; lines not uniform: size $11\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5$.

الموقع

AL-MURAQQA'.

A book of specimens of fine penmanship, containing Arabic and Persian pieces in prose and verse by various authors.

The first piece is a prayer, beginning:—

يا من في البر والبحر سبيله يا من في الأفاق آياته يا من في الآيات

برهانه الخ *

The MS. contains specimens of the writings of the following seven calligraphers:—

1. 'Ismatallâh, the son of the brother of Muḥammad 'Arif Yâqût Raqam Khân. For some account of his life, see Lib. Cat., vol. xviii, part i, No. 1183.

2. Muḥammad Khaliḥ Marwârid Raqam.

3. Muḥammad Ja'far Kifâyat Khân, a calligrapher of some repute and skill. He was a favourite of Shâhjahân (A.H. 1037–1068=A.D. 1628–1658), under whom he served as Chief Accountant of the Diwân. He was honoured by Shâhjahân with the title of Kifâyat Khân. He died at Delhi on the 2nd Ramaḍân, A.H. 1095=A.D. 1684. See Taḍkirah-i-Salâṭin Chuḡtâ, fol. 94^b, and Taḍkirah-i-Khusḥnawisân, p. 105.

4. Bahâdur 'Alî.

5. Sayyid Zayyâd 'Alî Wâsiṭi, a calligrapher of the 13th century of the Hijrah.

6. Muḥammad Kâzim 'Alî, who lived in the earlier part of the 13th century of the Hijrah.

7. Muḥammad Mahdi.

Written in Ṣulṣ, Naskh and Shikastah.

The dates given at the end of some pieces range from A.H. 1140=A.D. 1727 to A.H. 1222=A.D. 1807.

No. 2622.

fol. 12; lines not uniform; size $11\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 11$.

المرقع

AL-MURAQQA'.

A book of specimens of fine penmanship, containing Arabic and Persian pieces in prose and verse by various authors.

The first piece is a mystical poem, beginning;—

إذا المضطر قال إلا تراني * نظرت إليه ناظلي تجدني

The MS. contains specimens of the writings of about a dozen calligraphers; but only six of them mention their names. They are as follows:—

1. 'Abdallāh Dirāyat Khān, for some account of whom see No. 2616 above.

2. Muḥammad 'Alī. He seems to be identical with Hāfiẓ Muḥammad 'Alī, a tutor of the prince Jawānbakht, son of Jalāladdīn Shāh 'Ālam II (A.H. 1173–1202=A.D. 1759–1788). See *Tadkirah-i-Khushnawisān*, p. 67.

3. Muḥammad Ḥasan, a calligrapher of the 13th century of the Hijrah.

4. Mīrzā Muḥammad 'Alī, son of Mīrzā Khairallāh, a calligrapher of some repute and skill. He flourished in the time of Jalāladdīn Shāh 'Ālam II, and served as a copyist under Amir al-Umarā' 'Imādalmulk Gāziaddīn Khān. Gulam Muḥammad Rāqim (*d.* A.H. 1229=A.D. 1814), the author of *Tadkirah-i-Khushnawisān*, says that he personally met Mīrzā Muḥammad 'Alī at Lucknow in the time of Nawwāb Āsafaddawlah of Audh (A.H. 1188–1212=A.D. 1775–1797) and that he died while he was present there. See *Tadkirah-i-Khushnawisān*, p. 65.

5. Abu'l-Ma'ālī, a calligrapher of the 11th century of the Hijrah. He was alive up to A.H. 1094=A.D. 1683, in which year he wrote the specimen of his writing contained in the present MS. See fol. 4^b.

6. Safdar, i.e., Sayyid Safdar Nawwāb of Patna City, a former owner of the MS., who presented it to the library on the 8th August, 1906.

Written on pasteboard in different hands, *Ṣulṣ*, *Naskh*, *Nasta'liq* and *Shikastah*.

The dates given at the end of some pieces range from A.H. 1094=A.D. 1683 to A.H. 1250=A.D. 1834.

No. 2623.

fol. 269; lines not uniform; size $14\frac{1}{2} \times 10\frac{1}{2}$; $8\frac{1}{2} \times 4$.

المجموعة في العلوم النوعية

AL-MAJMŪ'AH FI'L-'ULŪM AN- NAW'IIYAH.

A collection of tales, anecdotes and miscellaneous notices and extracts, in twelve volumes.

The author's name cannot be discovered. He appears, however, to have lived in Turkey about the middle of the 13th century of the Hijrah.

The latest writers quoted are such as lived in Constantinople about the middle of the 12th century of the Hijrah, as Sâchaqlizâdah, the author of *Tartīb al-'Ulūm*, Muḥammad bin Muṣṭafâ Qarabḡâgî (d. A.H. 1146=A.D. 1734), and Muṣṭafâ bin 'Abdarrahmân al-Izmîrî (d. A.H. 1155=A.D. 1742).

Vol. I.

Beginning:—

أخذ علينا العهد العام من رسول الله صلى الله عليه وسلم أن لا نسب
الدهر الذي نحن فيه بمعنى الزمن واما سبه بالمعنى الآخر فهو كفر
صريح النع *

There is no sign of a general systematic arrangement, although a few rubrics are found here and there, such as باب العشق ومن ابتلى به, fol. 10^a; باب السماء والكواكب وذكر, fol. 10^a; باب في صفات أهل: fol. 26^a; العرش والكرسي والروح والقلم وما يتصل بذلك; fol. 65^a; اصطلاحات الصوفية: fol. 62^b; البيت صلوات الله وسلامه عليهم اجمعين; fol. 76^a; باب الحسن والملاحه: fol. 75^a; باب الفوائد الشفي المتعلقة بالاحتضار; fol. 101^a; مما ورد من حكم امير المؤمنين وبعسب الموحدين على بن ابي طالب; fol. 110^a; and باب النجى واخبارهم وما يتعلق باحكامهم وآثارهم علم غريب; fol. 168^a. The authorities most frequently quoted are Al-Māwardi (d. A.H. 450=A.D. 1058), Ad-Damiri (d. A.H. 808=A.D. 1405), As-Suyûtî (d. A.H. 911=A.D. 1505), Al-Qasṭallānî (d. A.H. 923=A.D. 1517), 'Alî al-Qâri (d. A.H. 1014=A.D. 1605), Al-Munâwî

(d. A.H. 1031=A.D. 1621), Hâjji Khalifah Mustafâ Chalpi (d. A.H. 1068=A.D. 1658), the author of *Kashf az-Zunûn*, Abu'l-Baqâ' al-Kaffawi (d. A.H. 1094=A.D. 1683), and Muḥammad Şâdiq 'Alî al-Sâqizî (d. A.H. 1099=A.D. 1687). There are also frequent quotations from Turkish and Persian works, including the *Natâ'ij-i-Funûn* of Yahyâ bin Pir 'Alî Naw'î (d. A.H. 1007=A.D. 1598), the *Humâyin Nâmah* of 'Alî Chalpi (d. A.H. 950=A.D. 1543), and the *Gulistân* of Sa'dî (d. A.H. 690=A.D. 1291).

No other copy of the work is known.

Written in fair Arabian Naskh, with numerous large gaps.

Not dated; probably 19th century.

No. 2624.

fol. 340; lines not uniform: size 10×7 ; 8×6 .

The Same.

Vol. II.

Beginning:—

غزوة بنى قينقاع بتثليث النون و الضم شهر بطن من يهود المدينة
 لهم شجاعة و مجرو كانت يوم السبت نصف شوال على رأس عشرين شهرا
 من الهجرة النخ *

Written in fair Arabian Naskh, with numerous large gaps.

Not dated; probably 19th century.

No. 2625.

fol. 306; lines not uniform; size 9×6 ; $7\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Vol. III.

Beginning:—

يقول الله عز و جل سيعلم اهل الجمع الى الجمع الاكبر و هو يوم
 القيامة النخ *

Written in fair Arabian Naskh, with numerous large gaps.

Not dated; probably 19th century.

No. 2626.

fol. 98; lines not uniform; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Vol. IV.

Beginning—

اعلموا و انتم في اونة البقاء و الصصف مذكورة و التوبة مبسوبة
و المدبر يدعي : المسع يجي قبل ان يخذ العمل و ينقطع العمل
و تنقضي المدة و يسد باب التوبة الن *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

No. 2627.

fol. 58; lines not uniform; size $17\frac{1}{2} \times 12$; $16\frac{1}{2} \times 10\frac{1}{2}$.

The Same

Vol. V.

Beginning:—

حكى انه كان معاوية و عذده عمرو بن العاص و جماعة من الاشراف
و قال معاوية من اكرم الناس ابا و اما وجدا و جدة و عما و عمة و خالا
و خالة فقال النعمان بن عجلان المزرقى بعد ما اخذ بيد النكسين بن على
رضى الله عنه هذا ابو علي رضي الله عنه و امه فاطمة رضي الله عنها
الن *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated; probably 19th century.

No. 2628.

fol. 164 ; lines not uniform ; size $12\frac{1}{2} \times 9\frac{1}{2}$; $11 \times 6\frac{1}{2}$.

The Same.

Vol. VI.

Beginning :—

كان عبد الله بن عمر رضى الله تعالى عنهما ملبا مهيبا فاعتزل و سكن
البلادية و كان ملازما للمقابر و معه كتاب و كان يقول ما شئى اوعظ من قبر و لا
انيس من كتاب و لا اسلم من الوحدة الغ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated ; probably 19th century.

No. 2629.

fol. 67 ; lines not uniform ; size $10\frac{1}{2} \times 8$; $9\frac{1}{2} \times 6\frac{1}{2}$.

The Same.

Vol. VII.

Beginning :—

قليل لك خير من كثير لغيرك - قليل تدوم خير من كثير ملوم الغ *

The first folio is upside down.

Written in fair Arabian Naskh, with numerous large gaps.
Not dated ; probably 19th century.

No. 2630.

fol. 70 ; lines not uniform ; size 13×10 ; $10\frac{1}{2} \times 8\frac{1}{2}$.

The Same

Vol. VIII.

Beginning :—

كان عدي بن حاتم يفت الخبز للفمل و يقول انهم جارات و نهن
علينا حق الجوار الغ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated ; probably 19th century.

No. 2631.

fol. 102 ; lines not uniform ; size $14\frac{1}{4} \times 10$; $13\frac{1}{4} \times 7\frac{1}{2}$.

The Same.

Vol. IX.

Beginning :—

تنبيهات - الاول قد تجاذب المعني والاعراب الشيء الواحد بان
يوجد في الكلام اذ المعني يدعو الى امر والاعراب يمنع منه والمتمسك
به صفة المعني وياول لحصة الاعراب وذلك كقوله تعالى انه علي رجه
لقادر يوم تبلي السرائر فالظرف الذي هو يوم يقتضي المعني انه يتعلق
بالمصدر و هو رجع الى انه علي رجه في ذلك اليوم لقادر لكن الاعراب
يمنع منه لعدم جواز الفصل بين الفعل ومعموله الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated ; probably 19th century.

No. 2632.

fol. 20 ; lines not uniform ; size $11\frac{1}{2} \times 8$; $9\frac{1}{2} \times 7$.

The Same.

Vol. X.

Beginning :—

تتمة - كظهر جبريل في صورة دحية الكلبي و بصورة اخيى كما نقل
عمر رضي الله عنه من حديث السؤال عن الايمان و الاسلام و الاحسان
و كذلك باقي الائمة انساوية و العنصرية و الجحى ايضا الخ *

Written in fair Arabian Naskh, with numerous large gaps.
Not dated ; probably 19th century.

No. 2633.

fol. 58 ; lines not uniform ; size $14\frac{1}{2} \times 10$; $12\frac{1}{2} \times 8\frac{1}{2}$.

The Same.

Vol. XI.

Beginning :—

لما امر الله تعالى عباده بان لا تعبدوا الا اياه و قارن احسان الوالدين
 به و نهى الولدان ان يقول لهما اب فضا عن ان يضربهما و ان ينهرهما
 و امر بان يقول لهما قولا كريما *

The first folio is upside down.

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.

No. 2634.

fol. 36 ; lines not uniform ; size 19×14 ; $18\frac{1}{2} \times 12\frac{1}{2}$.

The Same.

Vol. XII

Beginning :—

و هذا النور المشار اليه بقوله صلى الله عليه وسلم اذا نزل النور في
 القلوب انفسهم و افشرح قيل يا رسول الله هل لذلك من علامة قال نعم
 التجاني عن دار الغرور و الانابة الى دار الخلود و الاستعداد للموت قبل
 نزوله *

Written in fair Arabian Naskh, with numerous large gaps.

Not dated ; probably 19th century.

TABLES AND TALES.

No. 2635.

fol. 85; lines 15; size $6\frac{1}{2} \times 3\frac{1}{2}$; $5 \times 2\frac{1}{2}$.

الصادق والبالغم

AŞ ŞÂDIH WA'L-BÂĞIM.

A collection of fables in verse, written in imitation of *Kalilah Wa Dimnah*, by Aşh-Şharif Nizâmaddin Abû Ya'la Muhammad bin Muhammad bin Šâlih bin Hamzah bin Muhammad, better known as Ibn al-Habbâriyah al-'Abbâsi al-Hâshimî ابو يعلى الـهـاشـمـي محمد بن محمد بن صالح بن حمزة بن عيسى بن محمد الشير بابن الهبارية العباسي, a poet of great talent and repute. He was a favourite of Nizâmumulk Abû 'Alî al-Hasan (d. A.H. 485=A.D. 1092), the vizier of Sultân Alp Arsalân (A.H. 455-465=A.D. 1063-1072) and of his son Malik Shâh (A.H. 465-485=A.D. 1072-1092). He composed, besides the present work, a large number of poems, including a versified version of *Kalilah Wa Dimnah* entitled *Nud'ij al-Fitnah*. He died at Kiruân, according to Ibn Khallikân (De Slane's translation, vol. iii, p. 153), A.H. 504=A.D. 1110, or, according to Mir'ât al-Jarân, fol. 293^b; Dustûr al-'Ilâm, fol. 150^b: and Hâj. Khâl., vol. iv, p. 87, A.H. 509=A.D. 1115. See also As-Sam'ânî, fol. 378^b, where it is stated that his death took place in A.H. 490=A.D. 1097.

Beginning:—

الحمد لله الذي حيانى * بالصغرين القلب واللسان

The work, which contains two thousand verses in the rajz metre, occupied the author ten years. It is dedicated to Saifaddawlah Abû'l-Hasan Šadaqah bin Manšûr bin Dubais al-Asadi, the Nazyadid Chief of Hillah (A.H. 479-501=A.D. 1086-1107), whose name occurs in the following lines:—

بعد الغدى رب الإبدى و المنى

شمس اعلى صدر الهدى ابى العسى

لاسى المزيدي صدقة

و من اذا كذب مدح صدقة

For other copies see Berlin, Nos. 7230-1 ; Gotha, Nos. 2244-5 ; Bodl., vol. i, No. 1260, vol. ii, No. 230 ; Wien, No. 465 ; Leyden, No. 647 ; Paris, Nos. 3495-8 ; Escur., No. 474 ; Br. Mus. Suppl., No. 1131, ii ; and Cairo, vol. iv, p. 278.

The work has been printed in Bairût, 1886, and in Cairo, A.H. 1292. Some extracts, together with a German translation, have been given by Hammer, *Jahrbücher*, Band xc, pp. 67-123, and *Literaturgeschichte*, Band vi, pp. 832-845.

The MS. was transcribed at the instance of a certain Hajjî Muḥammad 'Ainaddin.

Written in fair Naskḥ, within double red and blue ruled borders. Not dated ; probably 18th century.

Scribe : محمد أبو تراب .

At the end is a short biographical account of the author.

The title-page contains the seal and signature of a certain Muẓaffar Ḥusain bin Maṣḥaddawlah, dated the 1st December, 1869.

No. 2636.

fol. 61 ; lines 13 ; size $12 \times 7\frac{1}{2}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

كتاب الاسد والغواص

KITÂB AL-ASAD WA'L-ĠAWWÂŞ.

The story of a lion, the king of beasts and of his vizier, the jackal, called Al-Ġawwâş.

The author's name is not known. It is stated in the colophon that the MS. was transcribed from a copy, dated A.H. 530=A.D. 1135. Hence the author must have lived before that date.

Beginning :—

الحمد لله الذي نعجز الالسن عن وصفه كما نعجز العقول عن

كذبه الخ *

In the prologue, after discoursing on the utility of apologues, and setting forth various moral precepts and practical maxims, the author says that his object in the present work is to give his readers moral lessons from the lips of a lion and his vizier Al-Ġawwâş.

The work is divided into eleven chapters, as follows :-- *

- I. Fol. 3^a. الباب الاول في مفة الملك العازم *
- II. Fol. 4^a. الباب الثاني فيما يجب علي الرعية من نصيحة الملك *
- III. Fol. 8^a. الباب الثالث فيما يحتاج اليه اولوا الفضل من المداراة لاصحاب الملك *
- IV. Fol. 11^b. الباب الرابع في مضرة التبرع بالنصائم
- V. Fol. 13^b. الباب الخامس في انتقام الملك بذى الراي
- VI. Fol. 16^a. الباب السادس في منفعة العلم و الاخبار للملوك
- VII. Fol. 19^a. الباب السابع في حيل اصحاب الملوك بعضهم على بعض *
- VIII. Fol. 33^a. الباب الثامن في حاجة الملك الى بعض المقايبة و اللطف في ابراد النصيحة *
- IX. Fol. 53^a. الباب التاسع في استدلال العفو على المجازاة
- X. Fol. 55^b. الباب العاشر في مضرة سوء العادة بالنفس و انطباعه فيها *
- XI. Fol. 56^b. الباب الحادي عشر في 'قسام السياسة

The colophon reads thus :--

تم الكتاب في عام احد و ثلاثين و مائة و الف بعد
الهجرة و رأيت في الام المنسوخ منها هذه النسخة ما لفظه في ذكر
التاريخ و كان تمامها في شهر صفر المظفر بالخبر سنة خمس مائة و ثلاثين
فصح لها الى تاريخ هذه ست مائة سنة و سنة واحدة فسبحان مكر
الدهور *

No other copy of the work is known.

Written in fair Arabian Naskh, with the headings in red.

Dated A.H. 1131=A.D. 1718.

A fly-leaf at the end contains a poem in praise of the Prophet,
by Husain bin Muhammad bin 'Ali al-Maswari. *

Beginning:—

الى المصلا و سلع و النقا ميلا * و الطرف منه الكحلة ان دنا ميلا .

No. 2637.

foll. 449; lines 25; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الف ليلة و ليلة

ALF LAILAH WA LAILAH.

The Arabian Nights, complete in four separate volumes.

Vol. I.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين سيدنا
و مولانا محمد صلى الله عليه وسلم صلاة و سلاما دائمين متلازمين الى
يوم الدين و بعد فان سير الاولين صارت عبرة لآخرين لكى يهرب الانسان
العبر التى حصلت لغيرة فيعتبر اليه *

The present volume ends with the 217th night.

For other copies see Br. Mus. Suppl., Nos. 1161-4; India Office, Nos. 842-3; Pertsch, No. 2632; Paris, No. 3595; and Cairo, vol. iv, p. 114.

For printed editions see Brock., vol. ii, pp. 58-62, and Iktifā' al-Qunū', p. 291.

Written in Arabian Naskh.

Dated Saturday, the 13th Rabi' I, A.H. 1245 = A.D. 1829.

No. 2638.

foll. 370; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work, beginning with the 218th night and ending with the 536th night, viz., the conclusion of the story of Jâsib Karīmaddin, son of Daniel.

Written in Arabian Naskh.
Dated A.H. 1245=A.D. 1829.

No. 2639.

fol. 332 ; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work, containing nights 537-771.
Written in Arabian Naskh.
Dated A.H. 1245=A.D. 1829.
Scribe : علي سلطان بن علي سلطان محمد سلطان .

No. 2640.

fol. 368 ; lines and size same as above.

The Same.

Vol. IV.

The fourth volume of the same work, comprising nights 772-1001.
Written in Arabian Naskh.
Dated A.H. 1245=A.D. 1829.
Scribe : علي مطر الغراني .

No. 2641.

fol. 132 ; lines 17 ; size $10 \times 5\frac{1}{2}$, $7 \times 2\frac{1}{2}$.

(Two separate works bound together.)

I. fol. 1^a-127^b.

مظهر البركات

MUẒHIR AL-BARAKĀT.

A collection of stories and moral anecdotes in verse, written in imitation of Ibn al-Habbāriyah's *Aṣ-Ṣadiḥ wa'l-Baḡiḥ* (No. 2635 above), by Mīr ʿUlām ʿAlī al-Ḥusainī al-Wāsiṭī al-Bilgārāmī,

poetically called *Âzâd* البلكرامى الراسطى الحسينى المتخلص بآزاد (d. A.H. 1199=A.D. 1784). See Lib. Cat., vol. iii, No. 423.

Beginning:—

الحمد لله و سلام على عباده الذين امطفى اما بعد
فيقول العبد الملتجى الى جناب ربه السامى آزاد الحسينى الواسطى
البلكرامى ان المزنوجة من اقسام الموزونات حق للفارسى فانها فيه
طبيعة تاتى عفوا لا تكلف النح *

The work is divided into seven *Daftar*, each having a separate beginning and date of composition. The seven *Daftar* are as follows:—

Daftar I, composed in A.H. 1193=A.D. 1779.

Beginning:—

احمد الله واهب النعم * موقع العاشقين فى الضرم

The principal stories contained in this *Daftar* relate to the following persons: Abû 'Ugmân al-Jizî, fol. 2^a; the author himself, fol. 5^b; a beggar of Samarcund, fol. 7^a; a Bedouin, fol. 8^a; As-Sayyid Mubârak Bilgarâmî, fol. 9^a; Shaikh Nasiraddîn of Delhi, fol. 10^b; Amîr Khusrâw of Delhi, fol. 11^b; Shaikh Burhânaddin of Dawlatâbâd, fol. 12^a; a Sayyid, a learned man and a eunuch, fol. 12^b; Qâis Majnûn, fol. 13^b; Al-Murtasim, the 'Abbâsîd Caliph, fol. 14^b; the author, fol. 15^a; a certain beggar, fol. 17^a.

Daftar II, composed in A.H. 1194=A.D. 1780.

Beginning:—

ربنا انت خالق البشر * جاعل النطق احسن الدرر

The principal persons or subjects dealt with in this *Daftar* are as follows: Short edifying anecdotes, fol. 19^b; Shaikh 'Abdalqâdir al-Jilânî, fol. 24^a; Amîr Khusrâw of Delhi, fol. 24^b; Mir Bâqir Dâmâd of Astarâbad, fol. 25^a; merchant's son, fol. 25^b; a lover, fol. 28^a; a duck and a fish, fol. 29^a; a clever thief, fol. 29^b; a king's favourite, fol. 30^b; a printer, fol. 31^a; a glutton, fol. 31^b; a traveller, fol. 32^a; a wise ruler, fol. 33^a; As-Sâhib Ibn 'Abbâd, fol. 34^a; a king's courtier, fol. 34^b; an interpreter of dreams, fol. 35^b; a king's companion, fol. 36^a.

Daftar III, composed in A.H. 1195=A.D. 1781.

Beginning:—

احمد الله هادى السبل * جاعل الوحي حجة الرسل

The principal persons or subjects included in this *Daftar* are : As-Sayyid Mubârak al-Bilgarâmî, fol. 37^b; As-Sayyid 'Abdal-Wâhid al-Bilgarâmî, fol. 39^a; Abu'l 'Abbâs bin 'Atâ', fol. 39^b; Ḥussain bin Mansûr, fol. 40^b; Abu'l Ḥasan an-Nûri, fol. 41^b; 'Abû 'Abdallâh bin al-Jallâ', fol. 42^a; Abû 'Abdallâh al-Qalânîsî, fol. 42^b; Râbi'ah Başriyah, fol. 44^a; Khân 'Âlam of Deccan, fol. 44^b; a lover and his beloved, fol. 47^b; a physician, fol. 49^a; Shâh Rahmatallâh Bilgarâmî, fol. 50^a; Al-Mansûr, the 'Abbâsid Caliph, fol. 50^b; a pseudo-prophet, fol. 51^a; Shaikh Yahyâ al-'Abbâsî, fol. 51^b; Yazîd bin al-Muhallab, fol. 52^b; Shâh Ismâ'il, fol. 53^a; Jahângir, the emperor of Delhi, fol. 53^b; Nawwâb Âşaffâh, the ruler of Deccan, fol. 54^a; a pleasant jest, fol. 54^b.

Daftar IV, composed in A.H. 1195=A.D. 1781.

Beginning :—

انت يا رب خالق النعم * ملهم الورق صفة النعم

The principal persons and subjects dealt with in this *Daftar* are : Imâm Zain al-'Âbidîn, fol. 56^a; Imâm 'Alî al-Hâdî and Al-Mutawakkil, the 'Abbâsid Caliph, fol. 57^a; Khuraimah Du'sh Shahâdatâin, fol. 58^a; Shaikh Gulâm Naqshband of Lucknow, fol. 59^a; Shâh Rahmatallâh Bilgarâmî, fol. 59^b; Mîr Kâzîm of Sukkar, fol. 60^b; Sultân Muḥammad Qâ'ân, fol. 63^a; Hârûn ar-Rashîd and Zubaidah, fol. 68^a; a marriage in Bagdâd, fol. 68^b; Al Harîrî, the author of *Al-Muqâmat*, fol. 69^a; a king's favourite, fol. 69^b; tyrant ruler, fol. 71^a; a woman, fol. 72^a.

Daftar V, composed in A.H. 1196=A.D. 1782

Beginning :—

تاج راس الخطاب حمد الله * نور روجه الكتاب حمد الله

The principal persons and subjects dealt with in this *Daftar* are : Imâm Shâfi'î, fol. 74^a; 'Isâ, the Mûtim al-Ashbâl, fol. 75^b; Abû 'Abdallâh al-Ḥusain, fol. 76^b; Shaikh Nizâmuddîn Dihlawî, fol. 77^a; Shaikh Sûfi Bilgarâmî, fol. 78^b; a servant of Mawlânâ Muḥammad Kâlpawî, fol. 79^b; a cock-sparrow and a hen-sparrow, fol. 80^b; gold and silver, fol. 81^b; a Shaikh, fol. 82^a; an insolvent lover, fol. 83^b; a demon, fol. 84^a; Ḥasan as-Şabbâh, fol. 85^a; Mullâ Sa'id al-Ashraf al-Mâzandarânî, fol. 86^b; Yahyâ Barmakî, fol. 87^a; Ja'far bin Yahyâ Barmakî, fol. 88^a; Nawwâb Nâsir Jang, the ruler of the Deccan, fol. 88^b; gluttons, fol. 89^a; a certain ruler of Sind, fol. 89^b; the author himself, fol. 90^b.

Daftar VI, composed in A.H. 1196=A.D. 1782.

Beginning :—

انا ابتنى عليك يا الله * انا ارنو اليك يا ربنا

The principal persons and subjects included in this *Daftar* are Shaikh Ahmad al-Gizālī, fol. 92^b; Shaikh Ahmad al-Ma'shūq, fol. 93^a; Shaikh Faridaddin Ganj Shakar, fol. 93^b; Shaikh Nizāmaddīn Dihlawi, fol. 94^b; Sarmad, fol. 95^b; As-Sayyid Nūrallāh al-Bilgaramī, fol. 96^b; Plato, the philosopher, fol. 97^a; the sun and the moon, fol. 97^b; Sultān Gāzān Khān, fol. 98^b; Aurangzib, the emperor of Delhi, fol. 100^a; the daughter of Ad-Dāhir, a nobleman of Sind, fol. 100^b; Dābīshalam, the ruler of Gujarāt, fol. 102^b; Sultān Maḥmūd Gāznawī, fol. 103^a; Akbar the Great, fol. 104^a; a certain nobleman, fol. 104^b; Abū Dulāmah, a favourite of Al-Manṣūr, fol. 104^b; two physicians, fol. 105^a; the author, fol. 106^b.

Daftar VII, composed in A.H. 1196=A.D. 1782.

Beginning :—

ربنا انت منطق الفصحاء * مودع السحر مقول الوراق

The principal persons and subjects dealt with in this *Daftar* are Imām 'Alī al-Hādī, fol. 110^a; Imām Abū Ḥanīfah, fol. 111^a; four friends, fol. 111^b; As-Sayyid Mubārak Bilgaramī, fol. 112^b; the author's grandfather, Mir 'Abdaljalīl Bilgaramī, fol. 113^a; the author's brother, Sayyid Gulām Ḥasan, fol. 113^b; Mawlānā 'Abdallāh bin Mawlānā 'Abdalḥakīm as-Siyālkūtī, fol. 114^a; a physician, fol. 116^a; two gluttons, fol. 117^a; a Bedonin, fol. 117^b; a rich man, fol. 118^a; a certain ingenuous man, fol. 118^b; a guest, fol. 119^a; Sultān Alp Arslān Saljūqī, fol. 119^b; Ḥasan as-Ṣabbāh, fol. 120^b; As-Ṣāhib bin 'Abbād, fol. 121^b; Quṭbalmulk, the Wazir of Muḥammad Shāh, the emperor of Delhi, fol. 122^b; a certain Qāḍī of Ahmadābād (Gujarat), fol. 123^a; Hippocrates, the philosopher, fol. 123^b; the author, fol. 124^a; a short autobiography of the author, fol. 125^b.

The date of composition, A.H. 1196=A.D. 1782, is obtained from the following line at the end :—

حسن اتمامه من المذن * سائته الختم ختمة الحسن

II. Foll. 128^a-132^b. *Mir'at Al-Jamāl* مرآة الجمال.

A poem on the ideal features of a lovely mistress, by the same author.

Beginning :—

لى ظبية من ابرق الجفان * من مثلها في عالم الامكان

The poem contains altogether 105 verses. The last line reads thus:—

صلى الله على النبي وآله * ما غدت الاطيار بالالحان

Written in fair Indian Nasta'liq, with the headings in red.

Dated the 14th Du'l-Qa'dah, A.H. 1260 = A.D. 1844.

No. 2642.

fol. 75; lines 15; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3\frac{1}{2}$.

العسجد المسبوك

AL-'ASJAD AL-MASBÛK.

A treatise containing the love adventures of Saif al-Mulûk and Badi'at al-Jamâl, by Awḥadaddin Aḥmad al-Bilgarâmî اوحده الدين احمد البلگرامي.

The full title of the work, as given in the preface, is as follows:—

العسجد المسبوك في قصة بديعة الجمال و سيف الملوك *

Beginning:—

ما سجدت ساجدة البيان ولا نزلت حمامة الدراعة على افنان

البيان يا حسن من حمد من ابرز من كمانم الافواه ازهارا النخ *

In the preface the author calls Aḥmad b'n Muhammad al-Yamaḡi al-Anṣâri ash-Sharwânî, his Shaikh and teacher. This Ash-Sharwânî, a scholar of great talent and author of a large number of works, served as a teacher of Arabic literature in the college of Fort William. He died at Poona, A.H. 1236 = A.D. 1840. See *Subh-i-Gulshan*, p. 180, and *Sham'-i-Anjuman*, p. 182.

No other copy of the work is known.

According to a note at the end the MS. was transcribed from the author's autograph copy.

Written in Indian Nasta'liq, with the headings in red.

Dated A.H. 1246 = A.D. 1830.

